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Grammar School Classics.

P. OVIDII NASONIS

FASTORUM

LIBRI SEX.

WITH ENGLISH NOTES,

BY

F. A. PALEY, M.A., LL.D.

A NEW EDITION, REVISED.

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H. T. Barton 9 (w exchange)

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PREFACE.

The text adopted in the present volume of the Grammar School Classics is that of Merkel's excellent and critical edition (8vo. Berlin, 1841). In a few instances only other readings have been preferred, where he seemed to have departed from the best copies without sufficient reason, or on the other hand to have adhered to them too scrupulously. Founded on a careful collation of a very large number of MSS., including all which are known to exist of any considerable value, Merkel's Fasti is likely to remain the standard for all future editions. The critics of the old school, from whom the vulgate texts of this and some other classical authors have hitherto been taken, almost without question, though generally very learned men, seem to have imperfectly understood what may be called the theory of MSS. When they found one or two, even though of recent date, which furnished readings essentially differing from the rest, they too often preferred them, concluding that these had been transcribed from some independent source, whereas they contained, in all probability, but the conjectural corrections of some ingenious scholar of the middle ages. Merkel has cleared away many serious blemishes of this kind. The most elegant and poetical readings are not necessarily the truest; for the object of correctors was not only to restore, but to improve on the original, and they did not invariably fail in the attempt. This is especially observable in a work which, like the Fasti, never received the finishing hand of the author.

But Merkel has done much more than given a good text. He has comprised, in a Preface of about 300 pages, a most laborious treatise on the historical, archaeological, and religious questions connected with Ovid's work. In the compilation of this he has not only ransacked and well-nigh exhausted the vast resources of the ancient authors, but ne has embodied the researches of the most distinguished modern philologists. Niebuhr, Müller, Hartung, Clausen, and Bunsen; so that his book, on the whole, leaves little or nothing to be desired. It is, in fact, one of those mighty monuments of classical learning which few or none but German scholars know how to rear for the service and the admiration of posterity. Nevertheless, it is a work adapted only for scholars, and indeed those scholars who are already thoroughly conversant with Roman literature, and intellectually able to grapple with its perplexing difficulties. The very nature of a school-book requires that while all that is abstruse is omitted, much that is elementary should be added. It is not so easy to satisfy these conditions as is commonly supposed: for, on the one hand, there is the risk of leaving some important points unexplained; on the other, that of delaying the intelligent young student by common-place, not to say puerile comments. Such great works as Merkel's are the cyclopaedias rather than the manuals of learning. We thankfully make use of the results, but we must, in cases like the present, generally omit all reference to the numerous sources from which they are deduced.

Besides Merkel's edition, to which this little volume is under such considerable obligations, only two others have been consulted throughout, viz. the excellent one by Gierig (Leipsig, 1812—1814), and that of Mr. Keightley, which is for the most part a compilation from those already mentioned (London, 1848, ed. 2), though it contains a most useful Preface, and several scholarly treatises at the end on special points, which seemed to the author to be properly reserved for discussion in the form of an *excursus*. It was thought that no adequate good would be derived, in a small publication like the present, from the use of a large number of former editions. It is

believed that all necessary information will be found in the notes; but should more be required on particular terms and usages, it will readily be obtained from the standard school-books, the Dictionary of Antiquities, and the Classical Dictionary.

The Fasti of Ovid is undoubtedly one of the most important works which have come down to us. It contains, in the comparatively short space of some five thousand verses,—or rather, did contain, if ever completed[1],—a summary of the religion, the history, and the civil institutions of Rome from its foundation to the death of Augustus. Though at first sight it is generally easy, this is precisely the sort of work where a commentary is really indispensable. A better acquaintance with it will convince the too ambitious student that it is one thing merely to construe the Latin, and quite another to follow the author through the intricacies of ancient history and the obscurities of a mixed mythology. The Fasti may be regarded as a repertory of the old Italian traditions, many of which modern philology has enabled us to distinguish from or compare with the Greek in a more perfect manner and with greater certainty than either the author himself or the contemporary Romans could do. In spite of the now hackneyed assertion, that Roman literature is nothing but a bad copy of the Greek, it may safely be maintained that there is a very large admixture of genuine Italian sentiments, and yet more of genuine Italian mythology, in the Roman poets, which is often indeed disguised, but seldom wholly obscured, by Greek imagery and modes of expression. This is especially true of Ovid and Virgil, and it is also true, to

[1] See Trist. ii. 549, and particularly Trist. i. 7, 15 seqq., in which Ovid says that he threw on the fire, when going into exile, his Metamorphoses and *other writings* ('sicut bene multa meorum'); that, as they still exist, he supposes several copies of them must have been taken; but that they are confessedly imperfect:—

> 'Nec tamen illa legi poterunt patienter ab ullo,
> Nesciet his summam si quis abesse manum.
> Ablatum mediis opus est incudibus istud,
> Defuit et scriptis ultima lima meis.'

a considerable extent, of Catullus and Tibullus. In the literature of every nation there must of necessity be much which is strictly original; for every nation has a history and heroes of its own, even when neither its laws nor its religious observances are peculiar to it. The Romans borrowed, or rather adapted from the Greeks, because it was the fashion of the age, which they had not the courage, or, it may be, the wish to oppose. They were not so much dependent on them for intellectual resources as willing to accept an excellence they could not hope to surpass. The very appreciation of that excellence shows them to have been a clever people. They had a singular aptitude for receiving the impression of the Greek mind. They felt, and were even perplexed at, the points of resemblance between them; and because they did not repudiate that sort of instinctive sympathy with the products of genius which naturally exists between cognate families of mankind, they are accused of being mere plagiarists. The early immigration of the Pelasgi from the East had introduced an admixture of elements common both to Italy and to Greece[2]. Hence the literature, and habits, and religion of the two countries so easily coalesced. They could no more keep apart than iron remains apart from the magnet; they embraced as naturally as two sisters embrace when they meet. In reading the Roman authors we must ever bear in mind the composite nature of the people, and the various influences by which their national characteristics were affected. Part of these they inherited from the indigenous and independent Italian tribes; part from the German Goths; part they received directly from the Greeks; part was due to the intercourse with Egypt and the various Phenician colonies; while a substratum of theological views had been imported into Magna

[2] This fact sufficiently accounts for the very large number of words in the Latin language, which, though not *derived from the Greek* (a theory which involves a serious fallacy), still exhibit the same *roots*, and to a considerable extent the same inflexions, as their Greek correlatives. For instance, *coena* and κοινὴ, *coelum* and κοῖλον, and hundreds of other words, seem rather to be etymologically connected, and as it were, dialectic varieties, than *borrowed* the one from the other.

Graecia by Pythagoras from the ancient Indian philosophy. All these form so many threads which require to be unravelled by a skilful hand before they can be recombined in the fabric of authentic history.

Had the entire works of Varro, who was contemporary with Cicero, descended to our times, we may infer, from the extent to which both Ovid and Plutarch are indebted to him, that a rich treasure of truly Roman antiquities would have been in our possession. The grammatical treatise which has been in part spared to us, and to which such frequent reference is made in the following pages, *De Lingua Latina*, is beyond price. It contains abundant proofs, apart from any intention of the author, who attributed as much as he could to the Greeks, that by no means all Roman legends, rites, and practices were of foreign extraction. Indeed, the sooner the student is disenthralled from an erroneous view which the old system of classical education[3] has tended to encourage, but which detracts so much from the interest of Roman literature, the better. In the Juno, the Minerva, the Venus, the Diana, the Mercury of the Romans, we may at first sight recognize only the Hera, the Pallas, the Aphrodite, the Artemis, the Hermes of the Greeks; and yet they are really very far from being identical. If these gods or their attributes had been borrowed from the Greeks, which assuredly they were not, their names would have been borrowed also. The real truth is, that the ultimate sources from which both of these nations received their mythology were in great measure the same, viz. Asia Minor, Syria, Persia, India, and the more northern Sclavonic tribes; but it underwent wholly independent national developments and modifications, in Italy and in Greece, according to its contact with different races. The Greeks however had no Janus[4], no Anna Perenna, no Vedjovis, no Summanus, no Lares, no Carmentis, no Camenae,

[3] The habit of rendering Greek by the aid of Latin names, as *Zeus* by *Jupiter*, &c. The mixing up of Greek and Roman antiquities in the same volume is in some measure open to this objection.

[4] Ovid himself remarks this fact, i. 90, 'Nam tibi par nullum Graecia numen habet.'

no Carna, no Consus; not to mention a number of minor divinities which are purely and wholly Italian, such as Semo, Sanctus, Vacuna, Porrima, Postverta, Stimula, &c. The Romans inherited so much from their mysterious neighbours the Etruscans, so much too from the aboriginal Oscans, Umbrians, and Sabines, the connexion of all of whom with the Greek family is at least very indirect, and cannot be positively established[5], that a large proportion of what we may call un-Greek elements *must* have existed in their earlier mythology. There can be no doubt too that it survived in the traditions of the people long after the *literature* of Rome, so late in its rise and so foreign and imitative in its character, had quite superseded the older and more uncouth ballad-tales. National peculiarities, especially those of religion, are nearly independent of language. They may survive to the latest without material change, and even linger on when their meaning and their origin have been wholly lost. It would be as unfair to argue that nothing truly Italian remained to the Romans because they conceived a fondness for Greek writings and fashions, after the second Punic war, as it would be to infer, from certain French manners and habits imported from Normandy, that the old Celtic and Anglo-Saxon traditions had utterly perished from England[6]

It was to these national, and not yet wholly obsolete customs and traditions, that Ovid applied himself, though rather in a Grecising than a national spirit, as Varro and other Roman antiquaries had done before him, and as many did after him, among whom the names of Festus, Nonius, Macrobius, Aulus Gellius, and Servius are conspicuous. Those customs carry us back to the primitive pastoral worship, and the simple life of

[5] The Greek names of gods and heroes adopted by the Etruscans do not, of course, prove any national affinity, but may readily be accounted for by the extensive celebrity which the Homeric poems had attained in very early times.

[6] No amount of modern refinement or commerce with other nations has been able to expel our old-fashioned nomenclature of the days of the week after Anglo-Saxon gods. Many of the old Christmas ceremonies are barbarous, and probably heathen. Yet they are kept up in the baron's hall, as well as in the cottage.

the wild mountaineers of Italy, certainly before the colonies of Magna Graecia were established, probably even before the foundation of Rome, if not before the arrival of the Pelasgic hordes; of which kind are the festivals of the Lupercalia, the Palilia, the Ambarvalia, the Terminalia, all remarkable for a simplicity and a rudeness, which may be called almost barbarous if not savage[7]. And those traditions are such as, whatever be their real worth, derive at least a show of credibility from the fact that the majority of them were generally received, and consistently held by the historians of Rome of every age[8].

It will of course be urged, that the legends recorded by Ovid in explanation of the various rites and festivals are either pure inventions, or totally devoid of authority as traditions. To which we may reply, that it is very easy to carry our distrust of tradition too far. Tradition does not always lie, even in very minute matters. A thoughtful person will have little difficulty in making out some plausible truth even from the wildest and most ancient legends[9]. These, however, are matters of little importance; but not so the early history of Rome. A recent writer has outstripped most followers of the new school in his incredulity, and has insinuated that Romulus and Remus are mythological personages of the same class with Perseus and Ixion[1]. There is a common, though very evident fallacy in regarding these alleged events as too remote from the *present* time to be worthy of any consideration. Their real value must of course be tested by their date before the earliest written

[7] Probably they partook of a Celtic character.

[8] Cicero gives a sketch of the history of regal Rome, *i. e.* of events from 500 to 700 years before his time, without appearing to discredit the popular accounts, though he occasionally uses the qualifying 'dicitur.' He even distinguishes *facta a fabulis* in the life of Romulus. See De Repub. ii. 1—30.

[9] For instance; who would doubt that the fall of a meteoric stone is the origin of the strange story of the Ancile, iii. 373? Or that *Delos*, 'the appearing island,' fabled to have once floated and to have been fixed by Apollo, rose from the bed of the ocean? Yet the immense antiquity of the event is unquestionable. The island existed in Homer's time.

[1] Macaulay, Preface to Lays of Ancient Rome.

records,—not those records which now remain, but those which the writers we still possess had access to. Now as no one would assert that traditions relating to our Edwards or our later Henrys were too remote to be worthy of any credit, much less that the personages were mythological; so neither ought we to contend that, because some inconsistencies may be detected in them, the legends of regal Rome must have been so falsified in the times of the Punic wars as to have become little better than so many fables in the hands of the annalists of that time. To reassert the strict truth of these old tales would indeed be simply to retrograde in scholarship. But there should be some limit to our modern habit of calling every thing in question. Niebuhr himself[2] was scarcely as incredulous as some of his followers. Indeed, the founders of a new school are pretty sure to be surpassed by their disciples in the further development of their doctrines. Macaulay's argument is this:—"It is certain that more than 360 years after the date ordinarily assigned for the foundation of the city, the public records were, with scarcely an exception, destroyed by the Gauls. It is certain that the oldest annals of the commonwealth were compiled more than a century and a half after this destruction of the records. It is certain, therefore, that the great Latin writers of the Augustan age did not possess those materials, without which a trustworthy account of the infancy of the republic could not possibly be framed[3]." Without

[2] Dr. Arnold says, taking perhaps rather a partial view of his favourite author: 'Nothing is more unjust than the vague charge sometimes brought against Niebuhr, that he has denied the reality of all the early history of Rome. On the contrary, he has rescued from the dominions of scepticism much which less profound inquirers had before too hastily given up to it: he has restored and established far more than he has overthrown.' (Hist. of Rome, i. p. 219.) All unbelief is an uneasy and thoroughly unsatisfactory sentiment, which should be admitted only as a necessity, not encouraged as an intellectual exercise.

[3] Preface to Lays of Ancient Rome, p. 1. Dr. Donaldson lends his sanction to this wholesale incredulity, when he says (*Varronianus*, p. 26), 'Even Lucretia may be nothing more than a symbol of the third order of the *populus*; so that her ill-treatment by Sextus will be an allegory refer-

stopping to inquire how far any one of these points can be called *certain*, or whether there really were at that time any written documents in the shape of regular annals, to destroy: we venture to affirm, that the history of Rome, such as it then was, received no damage whatever from the invasion of the barbarians. They could not control men's memories; they could not silence old national songs; they could not make unavailing any one of the many ways in which facts are handed down independently of pen and paper [4]. We are apt to judge of tradition somewhat unfairly, when we weigh it in the balance against co-existing documentary evidence. For wherever documents are known to have been preserved, there is a tendency in tradition to become inactive and obsolete, or at least greatly corrupted and relaxed, from a consciousness that it is no longer the exclusive keeper of a precious national deposit. So far, therefore, is it from the truth, that traditions are less faithfully held in a rude and unlettered age, than in a highly cultivated one, that the very contrary seems generally to have been the case. Where no written records exist, facts may undoubtedly be preserved with considerable accuracy for centuries. The chief liability to err is in dates, and in a certain tendency to exaggerate or disparage events according to national sympathies or party prejudices. In either case, the one tendency counteracts the other; so that what may be called the mean truth, can generally be ascertained with tolerable certainty. The same may be said of the origin of local customs, which, as already remarked, are singularly enduring in their nature. They are kept up with a jealous tenacity amongst the unlearned inhabitants of a country long after an alien civilization has expelled them from the metropolis; for national pride

ring to the oppression of the Luceres, who often approximated to the *plebs*, by the tyrannical Etruscan dynasty.'

[4] Inscriptions, monuments, tombs, temples, which no invasion can totally destroy. Cicero distinctly says (De Republ. ii. 6), that the Arx or Capitol remained 'in illa tempestate horribili Gallici adventus incolumis atque intacta.' See also De Div. i. 17, 33, for an allusion to the existence of authentic annals relating to Tarquinius Priscus.

and prejudice exert not their least influence on unlettered minds, and make them stubbornly averse to change[5]. Rome was undoubtedly extensively Grecised under the Empire; its literature almost wholly so: its social habits not much less:—

> 'Non possum ferre, Quirites,
> Graecam urbem,'

was the exclamation of a writer who partook largely of this national prejudice, and who feared not to express his disgust and contempt at what he considered, perhaps justly, a degeneracy. The reader of Martial finds both Greek terms and Greek habits impressed on every page.

Now Ovid and Varro, and the other antiquaries of the same school[6], in their endeavours to ascertain the origin of the old Roman festivals and popular superstitions, had this difficulty to contend with, that they could not disconnect them, however ancient, from the idea of a Greek prototype. They viewed every thing, if we may be allowed the expression, through Greek spectacles. They did not understand the precise relation which the Greeks and Romans, considered as a family of mankind, bore to each other; and consequently, when some real or fancied resemblance presented itself, either in the terms or the rites of religion, they readily acquiesced in the fiction that Evander or Hercules imported them from Greece into Italy[7].

[5] For example, one of the difficulties contemplated in introducing a decimal coinage is the reluctance of the common people to resign the old names of 'penny,' 'shilling,' &c.

[6] Merkel shows that Ovid was indebted to Varro, Fulvius Nobilior, Verrius Flaccus, Clodius Tuscus, besides Ennius and Fabius Pictor the older annalists. There is reason to believe that he took much pains with the Fasti, as a national work. He calls himself 'Latinorum dierum vates operosus,' iii. 177, and in Trist. v. 1, 23, he appears to allude to the *Fasti* in these lines:—

> 'Quod superest, animos ad publica carmina flexi,
> Et memores jussi nominis esse sui.'

[7] See this illustrated by Book iii. 63, seqq. v. 643—651. Evander indeed might be fancifully considered a mythological representative of the

This was to them a source of endless confusion and inconsistency. They rescued from oblivion the rags and tatters of the old national costume, but they altered their character by sewing them on to Greek dresses. It was reserved for modern philology to assort and restore the scanty remnants to their proper places. We can now trace back, almost step by step, to the confines of India, and even to India itself[8], a very considerable portion both of the religion and the philosophy of ancient Greece and Rome. We can follow the migration of the Pelasgic hordes from the confines of that land which first witnessed the growth and spread of the human race[9]; and we can therefore recognize, without undue astonishment, not a few traditions which are essentially identical with the Mosaic account. Such are the Deluge, in the well-known fable of Pyrrha and Deucalion; the creation of the first man out of clay by Prometheus; the formation of the world out of Chaos; the war with the giants, which represents either the disobedience of Adam, or the rebellion of the Angels; the frequent and remarkable allusions to serpent-worship, which clearly point to the Fall; the legends of the Golden age, which seem to be a dim record of the life in Eden, to which also the 'Hyperborean happiness[1]' may possibly refer; the final destruction of the world by fire[2], besides many doctrines more or less coincident with Scripture,

Pelasgi. It is not so clear whether Hercules was an Indo-Germanic or a Semitic divinity.

[8] For instance, the wild story of the 'Cow and the Peacock,' or 'Io and Argus,' is clearly Indian.

[9] See *Varronianus*, p. 56, ed. 2. We cannot tell how ancient or how extensive was the polytheism of Greece and Rome, nor how much of it was derived from, or common to, those earliest centres of civilization, China, India, Assyria, and Egypt. The same may truly be said of science, philosophy, and art. But to suppose that any of these was created by the Greeks themselves is to take a somewhat narrow view.

[1] Aesch. Choeph. 365.

[2] Cic. de Nat. Deor. ii. 46: 'Eventurum nostri putant id, de quo Panaetium addubitare dicebant, ut ad extremum omnis mundus ignosceret.' Compare De Div. i. 49: 'deflagrationem futuram aliquando caeli atque terrarum.' Propert. iv. (iii.) 5. 31: 'sit ventura dies, mundi quae subruat arces.'

which must be regarded either as universal instincts, or remnants of a primeval revelation to man [3].

Greece and Rome may be regarded as the medium through which, in the designs of Providence, a flood of eastern civilization was destined to overspread the otherwise barbarous west. The *general* tendency of progress, both political and intellectual, in the human race, has ever been in the direction from east to west; China and India are the oldest [4], as America is the most recent, of highly organized communities, industrious at once in arts, sciences, and literature. But the influence of Rome, as the centre and source of all European civilization, though comparatively late, has been more permanent, if not more extensive, than that of any kingdom in the world's history. It has actively prevailed for little less than two thousand years, and has never yet ceased, though the essentially eastern characteristics of Pelasgic Rome have long passed away. In truth it is not easy to contemplate, even in imagination, a people walking about in sandals and white blankets, living in houses which retained, amidst all their incomparable splendour and luxury, the primitive eastern arrangement of a central fire place, and a hole in the roof above it; reclining, like Turks or Arabs, on cushions at their meals, burning their dead like Hindus, and with all the idol accessories, both in their homes and their temples, to say nothing of the impure rites, which still mark the pantheism of the unchanging east. These features no longer remain; yet it is not too much to say that three parts of Europe are to this day essentially, if uncon-

[3] *e. g.* the doctrine of expiation for sin, atonement by human sacrifice, the immortality of the soul, the future state of reward or punishment, and the many glimpses which we obtain throughout the pagan writings of a belief in one uncreated God.

[4] Dr. Lepsius indeed asserts, and confidently, an antiquity for a 'cultivated epoch' of Egypt, dating 4000 B. C. (Discoveries in Egypt, p. 38.) India had a very polished and beautiful literature contemporaneously with Homer (Humboldt, *Cosmos*, vol. ii. notes 60 and 62), and China has 'a history and regular chronology which go back to 2400 or even to 2700 before our era.' (*Ibid.* note 146. These statements however are not accepted as certain, or even probable, by the learned in general.)

sciously, Roman in habits, sentiments, laws, language, traditions and usages. Few, indeed, but those who have thought on the subject, can form any idea what a large proportion of all that we daily see and use is simply Roman, not only in its origin, but almost in its present form. Our village *fairs* and *feasts* (*feriae* and *festa*) are Roman both in origin and in name, as well as the custom of keeping them in booths and tents (see iii. 527). We wear mourning [5], we sprinkle dust on the coffins of our friends [6], our poets talk of their 'ashes,' and our sculptors commemorate them by cinerary urns. We use bride-cake [7] at weddings; we give gifts, and add good wishes on New-year's day [8], we celebrate birth-days; we use the names of the months from January to December unchanged; we dress our statues in Roman attire; we impress the Palatine bay and oak [9] on our coins; we place afflicted persons in abodes named after the 'Asylum' of Romulus; and we call our 'money' after the temple of Juno Moneta. We still keep the ancient feast of the Floralia in our May-day revelries; the Ambarvalia in 'beating the Parish bounds;' and we still retain orders of Knighthood, borrowed from the Equites of the old Republic [1]. Similar coincidences might be traced in almost every department of public and private life; and yet England is far less Roman than many other European states. Agricultural operations in many countries have remained wholly unchanged.

Herein, without doubt, lies the immense importance of the Latin language and the Roman literature considered in an educational point of view. It is not merely useful as a discipline, or because it facilitates the learning and the correct

[5] Plutarch even says that the women wore white; which is still a common variety of mourning in young females. See Quaest. Rom. § 26.

[6] The 'ter injectus pulvis' of the ancients, whence it seems to have passed into the funeral service. On the custom of tolling bells, which was intended to keep off evil spirits, and of burying towards the east, see v. 441, iv. 777.

[7] Confarreatio. [8] i. 175. [9] Lib. iv. 9[illegible]3.

[1] Macaulay, Lays of Ancient Rome. The ceremony of conferring Knighthood is borrowed from another Roman custom. See on vi. 676.

grammatical apprehension of so many closely allied modern dialects, though it is invaluable in these respects also. It is the key-stone to the whole fabric, social and political, of the western world. Hence it is that most great statesmen have been good, if not great, classical scholars. Throughout the middle ages, and long after the dissolution of the Empire, Rome retained its hold on the habits and the actions of the western world. This was no doubt in great measure due to its position with respect to Christianity; but not less to its ancient *prestige* as mistress of mankind. A living writer[2] has well remarked, in reference to the immense debt of gratitude which Europe owes to ancient Greece and Rome, 'If all that we have gained from the shores of the Mediterranean were erased from the memory of man, we should be savages.' Not less true are the words of a deceased author[3]:—'This is, indeed, the peculiar magnificence of the subject, that the history of Rome must be in some sort the history of the world. No nation, no language, no country of the ancient world can altogether escape our researches, if we follow on steadily the progress of the Roman dominion till it reached its greatest extent.'

[2] Disraeli. Compare Humboldt, *Cosmos*, vol. ii. Chap iv.
[3] Dr. Arnold.

"TABULA MAFFEANA."

UNDER this title, the ancient Roman Calendar, as arranged in the time of Augustus, and as existing when Ovid wrote the *Fasti*, has been published (after others) by Merkel, from whose edition it is here reprinted. It was found, inscribed on a marble slab, in the year 1547, and is now lost, although the copy given by Merkel was made by Vinando Pighio only a year or two after its discovery, and his transcript still exists. Merkel shows that the date of this Calendar is between the years of the city 757 and 759. (Pref. p. xvii.)

The student will observe, that on the *left* side of each column containing the days of the month, a letter is prefixed, from A to H inclusively. These mark the eight days of the Roman week, every *ninth* (*nundinae*) being the market-day. The Kalends, Nones, Ides (EID), of each month are duly marked, so far as the marble remained perfect. The letter C denotes *comitialis*, a day on which assemblies could be held. F is *dies fastus*, N *nefastus*, NP *nefastus parte*, E *dies intercisus*, i. e. holy days in the morning and evening, but not at noon. The meaning of the letters MERK has been disputed. Merkel (p. xix) refers them to *mercatum*, and remarks that they are always associated with the games in the circus. Probably the licence to sell certain commodities to the assembled citizens was conceded on those days alone.

For an account of this and other ancient marbles, inscribed with Calendars in a more or less perfect condition, the student should consult the 'Dictionary of Antiquities,' in v. *Fasti*, and he will do well carefully to peruse, as an introduction to the present poem, the able articles on the *Calendar*, *Feriae*, and *Nundinae* in the same work.

January.	*February.*	*March.*
A·K·IAN·F	H·K·FEB·N·	D·K·MAR·NP
B F	A N	E F
C C	B N	F C
D C	C N	G C
E NON·F	D NON	H C
F F	E N	A NP HOC·DIE CAESAR·PONTIF MAXIM·FACT·EST
G C	F N	B NON·F
H C	G N	C F
A AGON	H N	D C
B EN	A N	E C
C CAR·NP	B N	F C
D C	C N	G C
E EID·NP	D EID·NP	H EN
F EN DIES VITIOS	E N	A EQ·NP
G CAR EX·S·C	F I VPER·NP	B EID·NP
H C	G EN	C F
A C	H QVIR·NP	D LIB·NP
B C	A C	E C
C C	B C	F QVIN·N
D C	C C	G C
E C	D FERAL·F	H C
F C	E C	A N
G C	F TER·NP	B TVBIL·NP
H C	G REGIF·N	C Q·REX·C·F
A C	H C	D C
B C	A EN	E C
C C	B EQ·NP	F NP HOC·DIE CAESAR
D C	C C	G C ALEXAND RECEPIT
E F		H C
F N		A C
G C		C C

April.	*May.*	*June.*
C·K·A . .	. . . . .	. . . . N·
D . .	. . .	. . .
E C	. . .	. C
F C LVDI MATR·MAG	. . .	C C
G NON LVDI	E C	D NON
H NP LVDI	F C	E N
A N LVDI	G NON·N	F N
B N LVDI	H F	G N MENTI IN CAPIT
C N LVDI	A LEM·N	H VEST·N FER VESTAE
D N LVD·IN CIR	B C	A N
E N	C LEM·N	B MATR·N
F N LVDI CERERI	D NP LVD·MART IN·CIRC	C N
G EID·NP LVDI	E LEM·N	D EID·N
H N LVDI	F C	E E
A FORD·NP LVDI	G EID·NP	F Q·ST·D·F
B N LVDI	H F	G C
C N LVDI	A C	H C
D N LVDI	B C	A C
E CER·N LVD IN CIR	C C	B C
F N	D C	C C
G PAR·NP	E AGON·NP	D C
H N	F N	E C
A VIN·NP	G TVB·NP	F C
B C	H Q·R·C·F	G C
C ROB·NP	A C	H C
D F	B C	A C
E C	C C	B C
F NP LVD·FLOR	D C	C C
G C LVDI	E C	D F
H C LVDI	F C	E C
	G C	

July.	*August.*	*September.*
F K · IVL · N	E K · A . . HOC · DIE . .	. . . .
G N	F C VICIT	. . .
H N	G C	F NP
A NP	H C	G C LVDI · ROMANI
B POPLIF · NP	A NON · F	H NON · F LVD
C N LVDI	B F	A F LVDI
D NON · N APOLLIN LVDI	C C	B C LVDI
E N LVDI	D C	C C LVDI
F N LVDI	E NP HOC DIE CAESAR	D C LVDI
G C LVDI	F C HISPLI VIC	E C LVDI
H C LVDI	G C	F C LVDI
A NP LVDI	H C	G N LVDI
B C LVD · IN · CIR	A EID · NP	H EID · NP
C C MERK	B F	A F EQVOR · PROB
D EID · NP MERI	C C	B N LVDI ROM · IN CIRC
E F MERK	D C	C C IN CIRC
F C MERK	E PORT · NP	D C IN CIRC
G C MERK	F C	E C IN CIRC
H LVCAR · NP MERK	G VIN · F · P	F C IN CIRC
A C LVD · VICT · CAESAR	H C	G C MERK
B LVCAR LVD	A CONS · NP	H C MERK
C C LVDI	B EN	A C MERK
D NEPT LVDI	C VOLC · NP	B NP MER · H · D AVGVSTI NATA LIS · LVD · CIRC
E N LVDI	D C	C C
F FVRR · NP LVDI	E OPIC · NP	D C
G C LVDI	F C	E C
H C IN CIRC	G VOLT · NP	F C
A C IN CIRC	H NP H · D · ARA VICTORIAE	G C
B C IN CIRC	A F IN CVRIA DEDIC · EST	H F
C C IN CIRC	B F	A C
D C	C C	

October.	*November.*	*December.*
B K·OCT·N·	A·K·. . .	. . . .
C F	B F .	. . .
D C	C . .	. . .
E C	P . .	. . .
F C	E NO . .	. . .
G C	F F LVDI	. . .
H NON·F	G C LVDI	E C
A F	H C LVDI	F C
B C	A C LVDI	G C
C C	B C LVDI	H C
D MEDITR	C C LVDI	A AGON·NP
E AVGVST·NP	D C LVDI	B EN
F FONT·NP	E EID·NP EPVL INDICT	C EID·NP
G EN	F F EQVOR·PROB	D F
H EID·NP	G C LVD·PLEB·IN CIRC	E CONS·NP
A F	H C IN CIRC	F C
B C	A C IN CIRC	G SAT FERIAE SATVRN
C C	B C MERK	H C
D ARM·NP	C C MERK	A OPAL·NP
E C	D C MERK	B C
F C	E C	C DIV·NP
G C	F C	D C
H C	G C	E LAR·NP
A C	H C	F C
B C	A C	G C
C C	B C	H C
D C LVD·VICT	C C	A C
E C LVDI	D C	B C
F C LVDI	E F	C F
G C LVDI	F C	D F
H C LVDI		E C

P OVIDII NASONIS

FASTORUM

LIBER I.

TEMPORA cum causis Latium digesta per annum,
Lapsaque sub terras ortaque signa canam.
Excipe pacato, Caesar Germanice, vultu
Hoc opus, et timidae dirige navis iter;

1. *Tempora*] Under this general term the poet includes not only the months and their divisions, but the different kinds of days, festivals, half-holidays, and those for ordinary business. *Causae* are the reasons or grounds on which the distinctions were established. It is probable that the word has reference to the Αἴτια of Callimachus, a lost epic poem, explanatory of the ancient Greek legends, whence Propertius avowedly borrowed the idea which Ovid has more fully developed in his *Fasti*. The last book of Propertius, containing some portions of a metrical history of Rome, is clearly the model on which our poet composed the present work. In Prop. v. (iv.) 10. 1, we have 'nunc Jovis incipiam *causas* aperire Feretri.'—*signa*. This implies that astronomical observations will be interwoven with the historical narratives (inf. 295), so that the work may be at once useful and amusing. This part of the poet's information, which is occasionally inaccurate, was derived from a contemporary grammarian and friend, Clodius Tuscus. He is mentioned as *Tuscus* in Epist. ex Pont. iv. 16. 20; and an account of his treatise on the risings and settings of the stars, a Greek translation of which was first published in 1823, is given by Merkel, Praef. p. lxvi, seqq. A specimen of a practical Roman calendar for the whole year, compiled from authentic data, will be found in the 'Dictionary of Antiquities,' p. 183. The Fasti of Ovid embodies the notices of festivals, &c., in precisely the same way, but enlarges on the circumstances, so as to verify the opening words *tempora cum causis*.

3. *Caesar Germanice*] This was the son of Drusus, and the adopted son of Tiberius, who is called *pater* in ver. 10, as Augustus is *avus*, Tiberius being step-son of the latter, and adopted by him. His history forms a prominent part in the early books of the Annals of Tacitus. The first twenty-six verses are a formal dedication of the poem to Germanicus, and must be regarded as a postscript, with the exception, as Merkel thinks (praefat. p. cclxvi), of ver. 1, 2. 7, 8. 13, 14, which perhaps formed the original commencement, written between the years 753—755. The object of the new dedication, which was made shortly after the death of Augustus in 767 (see inf. 63), was probably to induce Tiberius, on the

Officioque, levem non aversatus honorem,
  Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
  Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis;
  Saepe tibi pater est, saepe legendus avus.
Quaeque ferunt illi pictos signantia fastos,
  Tu quoque cum Druso praemia fratre feres.
Caesaris arma canant alii, nos Caesaris aras,
  Et quoscumque sacris addidit ille dies.

intercession of Germanicus, to recal the poet from his exile. We know from Trist. ii. 551, that the work was at first inscribed to Augustus:—

'Idque tuo nuper scriptum sub nomine Caesar,
  Et tibi sacratum sors mea rupit opus.'

It was therefore laid aside unfinished at the time of his banishment in 762, though he seems to have completed the first draught or outline of the twelve books. See on vi. 812. Afterwards he resumed it, intending a revision; but he only lived to remodel the first book. He died, it is thought, at the close of the year 770. Merkel has treated the question of the *cura prima et secunda* with great care and at considerable length, and concludes that in all but the first book Augustus and not Tiberius is alluded to; in a word, that with the exception of four verses inserted in iv. 81—84, they were not touched by the author after 762, A.U.C.

6. *numine dexter ades*] A mere metrical expression for *fave* or *annue*. *Officium* (for *opificium*) is properly the personal service of a client to his patron, as in attending him in public: hence 'a compliment' of any kind. Some MSS. and edd. give *officii*, and *in tibi devoto munere*.

7. *recognosces*] 'You shall go over again,' *retractabis*. Inf. iv. 4. 18, 'plura recognosces: pauca docendus eris.' Germanicus, as a literary man, is presumed to be already acquainted with the facts which are now presented, as it were, in a new dress. The *prisci annales* probably refer not only to the writings of Ennius and Fabius Pictor, but to the yearly state records or chronicles properly so called, and to the books of the Pontifices, *indigitamenta*, containing lists of the gods, and instructions as to their worship. To such records *eruta* is obviously applicable, as they were not likely to be generally known, or even generally accessible.

9. *domestica vobis*] Instituted by or in honour of your own gens, the Julian (by adoption). Those days are especially meant in which the name of Augustus occurred in the calendar, i.e. *feriae* in commemoration of his exploits. Hor. Od. iv. 14. 4.

11. *signantia*] Like *notata*, ver. 8, this refers to the marks made in the Fasti against holidays. See on iii. 429. — *pictos*. They were distinguished by red letters, a custom which has been continued through the MSS. of the middle ages almost to the present day, as in the instance of 'rubrics' from *rubrica*. Juvenal has 'rubrae majorum leges,' xiv. 191; and Martial twice uses the term 'purpurei fasti,' xi. 4. 5, and xii. 26. 5. The Drusus here mentioned was the son of Tiberius.—*feres* means that hereafter they will obtain the same honours (*praemia*) in the Roman Calendar which their seniors have already secured.—*ferre* is not unfrequently used for *consequi*.

Annue conanti per laudes ire tuorum,
  Deque meo pavidos excute corde metus.
Da mihi te placidum, dederis in carmina vires;
  Ingenium vultu statque caditque tuo.
Pagina judicium docti subitura movetur
  Principis, ut Clario missa legenda deo.
Quae sit enim culti facundia sensimus oris,
  Civica pro trepidis cum tulit arma reis.
Scimus et ad nostras cum se tulit impetus artes,
  Ingenii currant flumina quanta tui.
Si licet et fas est, vates rege vatis habenas,
  Auspicio felix totus ut annus eat.

13. *aras*] 'Templa aedificata et restaurata,' e. g. that of the Palatine Apollo. See Sueton. Oct. § 29. Infra ii. 63.

19. *movetur*] This is usually explained 'commovetur,' 'tremit.' But the ellipse of *metu*, to be supplied from ver. 16, is harsh, and unlike the generally easy style of Ovid. Rather, 'is put forth,' *emittitur*. Inf. iii. 11, 'quid enim vetat inde moveri?' i. e. carmen; iv. 820, 'inde movetur opus.' Her. xvi. 78, 'hanc esse ut scires, unde movetur amor.' Virg. Aen. vii. 641, 'pandite nunc Helicona deae cantusque movete.' The fulsome adulation of comparing Germanicus to Apollo need not surprise any one acquainted with the poetry of the Augustan age.

21. *sensimus*] 'We (the Romans generally) are well aware.' Keightley limits the sense too closely: 'I have heard of,' as Ovid was in exile.—*pro trepidis reis*. The Romans had a feeling, in which we do not now share, that nothing was more honourable than to devote time and talents to the defence of culprits. Gierig compares Hor. Od. ii. 1. 13, where Pollio is called 'insigne maestis praesidium reis.' Like the Greeks, they were very soft-hearted in this matter; but it arose from the unjust accusations, *calumniae* or συκοφαντίαι, so often brought by the powerful against the weak and defenceless, and was a natural result of the jealousies between plebs and populus.—*tulit*, sc. facundia tua.

23. *ad nostras artes*] Poetry as distinct from eloquence. Sueton. Calig. § 3, 'Omnes Germanico corporis animique virtutes, et quantas nemini cuiquam, contigisse satis constat: formam et fortitudinem egregiam, ingenium in utroque eloquentiae doctrinaeque genere praecellens. —Oravit causas etiam triumphalis; atque inter cetera studiorum monumenta reliquit et comoedias Graecas.' In Epist. ex Pont. ii. 5. 49—56, Ovid speaks of Germanicus's eloquence in exaggerated terms:

'Mox ubi pulsa mora est, atque os coeleste solutum,
  Hoc Superos jures more solere loqui,' &c.

Tacitus, who is more to be relied on, merely says, Ann. ii. 73, 'Clementia, temperantia, ceteris bonis artibus praestitit.' He translated the Phaenomena of Aratus, parts of which version are still extant.

24. *Ingenii*] On this genitive see iii. 422.

25.] Of the two readings of this passage, 'scilicet ut fas est,' and 'si licet et fas est,' the latter seems to give the better sense. The poet apologises for preferring a request which he pretends to fear may be thought derogatory to so high a

Tempora digereret cum conditor urbis, in anno
  Constituit menses quinque bis esse suo.
Scilicet arma magis quam sidera, Romule, noras,
  Curaque finitimos vincere major erat.
Est tamen et ratio, Caesar, quae moverit illum,
  Erroremque suum quo tueatur habet.
Quod satis est utero matris dum prodeat infans,
  Hoc anno statuit temporis esse satis;

dignity. We may perhaps understand it thus: 'Si licet mihi rogare, et si fas est tibi concedere roganti.' *Fas* is used with reference to the *numen* of Germanicus. The former reading is preferred by Merkel. Keightley says, '*scilicet*, therefore. The use of *scilicet* in this sense is very rare.' Nothing but undoubted examples would make such a sense credible.

26. *auspicio*] Another reading is *auspice te*. There is a sort of play on *felix annus eat*, which in fact is meant to refer to the poem only; but the success and prosperity of the current year are also implied. See inf. 168, where *auspicium* is 'the opening-day.' Here he only means the patronage of Germanicus. On the question of his consulship see inf. 63.

27.] Whatever opinions may exist on the old cyclic or ten-month Roman year, it is an acknowledged fiction to attribute it to Romulus. See inf. iii. 75. It seems to have been adopted either from the people of Alba or Etruria, and may even have co-existed, as a sacred division of time, with a civil year of twelve months; or there may have been a want of uniformity resulting from the mixed nature of the early Roman population. It is difficult to explain the numerical terms which we still employ, viz. September to December, except on the theory that, like the Greek Prytanies, there were in actual use *ten* divisions of the year. Instances have been adduced of treaties which seem to have been reckoned by ten-month years, such years amounting to 304 days each. But in the case of the Veientian treaty, made with Rome in 280 for forty years, and either concluded or broken in 317, Dr. Arnold (Hist. of Rome, i. p. 384) inclines to the latter view against Niebuhr, who maintains that the years were cyclic years of ten months; so that this instance proves nothing. See also *ibid.* p. 388. One thing at least seems certain, that the year must always be regulated by, or more or less accurately adjusted to, the recurrence of certain seasons, so as to be of the same length into whatever parts it is arbitrarily divided. Hence ten lunar months could not possibly constitute a year in themselves. If they were made up by intercalating, it seems likely enough that the intercalated days afterwards became two new months with regular names like the rest, January taking the precedence of all, because Janus was the god of opening (ii. 51). See inf. on iii. 121, and the Dictionary of Antiquities, *art.* Calendar, where this intricate subject is fully discussed.

31. *quae moverit*] Keightley says that this and the following *tueatur* are potential. He means, perhaps, to translate, 'there is a reason which may have moved him.' *Moverit* belongs in fact to the idiom *est qui faciat, sunt qui dicant*, &c., the only difference being that the action here is one of mixed time, 'there are reasons which moved him,' for habuit rationes quibus moveretur.'

Per totidem menses a funere conjugis uxor
  Sustinet in vidua tristia signa domo.
Haec igitur vidit trabeati cura Quirini
  Cum rudibus populis annua jura daret.
Martis erat primus mensis, Venerisque secundus;
  Haec generis princeps, ipsius ille pater.
Tertius a senibus, juvenum de nomine quartus;
  Quae sequitur numero turba notata fuit.
At Numa nec Janum nec avitas praeterit umbras,
  Mensibus antiquis praeposuitque duos.

Ne tamen ignores variorum jura dierum,
  Non habet officii Lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur;
  Fastus erit, per quem lege licebit agi.

while in the next verse it changes to the 'praesens historicum.'

37. *haec vidit*] 'Haec respexit,' 'non putavit negligenda.'—*trabeati.* The origin of the striped toga so called was traditionally assigned to Romulus, who was said to have appeared in it after he had been taken up to heaven. See ii. 503; vi. 375.—*annua jura* bears an unusual sense, which however is determined by the context, 'leges ad anni tempora pertinentes.'—*jura dare* is properly 'to legislate;' *jus dare* 'to decide causes.' Inf. 207. 252.

39. *primus, &c.*] See iv. 25—8.

40.] As Romulus was descended from Aeneas through Ilia or Silvia (iv. 55), he referred his origin to Venus as the author of his race, but to Mars directly as his father.

41. *senibus*] Maius was fancifully derived *a majoribus*, as Junius *a junioribus.* See v. 73; vi. 88.—*turba*, as the Greeks use ὄχλος, when things or persons of secondary importance are spoken of collectively. —*numero;* as *September* from *septem*, *October* from *octo*, &c.

43. *avitas umbras*] The shades of his ancestors, which were pacified by *februa.* See on ii 19. 49. 533.

45—49. *ne ignores—neu putaris*] 'But, that you (the reader) may not be ignorant,—nor suppose,' &c., (you are to observe that,) &c. Keightley is surely wrong here: 'Do not then be ignorant, for,' &c., adding, '*tamen* is merely emphatic, like the Italian *pure.*' The word is sometimes used elliptically, and requires something to be supplied before it; but there is no reason to doubt that it always bears its proper meaning. See inf. 447. 495.—*jura* means the lawfulness of doing this or that on particular days.—*idem officii* is like 'soporis idem,' ii. 334; 'turbae idem,' v. 110. It follows the analogy of *nihil*, *multum*, *parum*, &c.—On *variorum* see inf. 132.

47. *tria verba*] The technical words *do*, *dico*, *addico* used by the Praetor, viz. 'do bonorum possessionem, dico jus, addico id de quo ambigitur.' Those days on which the Praetor could sit for the transaction of ordinary business at the usual time were *fasti*, those on which there was no session were *nefasti.* The words are from *fas* and *fari*, which have a common root, found also in φημί. Varro, de Ling. Lat. vi. § 30, 'Contrarii horum vocantur dies *nefasti*, per quos dies nefas fari praetorem: *do*, *dico*, *addico;* itaque non

Neu toto perstare die sua jura putaris;
Qui jam Fastus erit, mane Nefastus erat.
Nam simul exta deo data sunt licet omnia fari,
Verbaque honoratus libera praetor habet.
Est quoque quo populum jus est includere septis;
Est quoque qui nono semper ab orbe redit.
Vindicat Ausonias Junonis cura Kalendas;
Idibus alba Jovi grandior agna cadit;

potest agi; necesse enim aliquo eorum uti verbo, cum lege quid peragitur.' The Romans seem to have kept their *feriae* or holidays strictly; and as usual when holidays accumulate, they greatly interfered with business, so that Augustus found it necessary to curtail them. Suet. Oct. § 32. Virgil speaks of certain works being lawfully done on festivals, Georg. i. 268, in terms which justify the conclusion that they were generally observed as strictly as our Sundays.

50.] He speaks of half-holidays, *nefasti parte*, or *nefasti priores*, in which only the morning was exempted from legal duties. There were also dies *intercisi*, which it is hard to reconcile with the statement in 51, 52. In these, according to Varro, L. L. vi. § 31, there was a legal interval of some hours between killing the victim and offering the exta: 'intercisi dies sunt per quos mane et vesperi est nefas, medio tempore inter hostiam caesam et exta porrecta fas.' See also *ib.* § 16, 'inter quojus exta caesa et porrecta Flamen primus vinum legit.' But Ovid says what is clearly different, 'in the afternoon, after the exta have been offered, business may proceed as usual.' Either then he omits all mention of the *intercisi*, or if he thought they were the same as *nefasti parte*, which is not improbable, he omits to state that business must stop at sunset; perhaps because such was generally the custom on all days. Ovid was indebted to Varro for much of his information, and it is difficult to believe that the discrepancy arose from ignorance. Merkel (p. xxxvii) denies that *dies nefasti parte* and *intercisi* were the same. The former are marked in the old calendars NP; the latter EN (*endo* for *in*) which fact alone seems to indicate a distinction.

53. *septis*] He now speaks of the *dies comitiales*, or regular days for holding assemblies of the people. These are marked in the calendars with the letter C. These were not only *fasti*, fit for legal business, but for all ordinary duties whatever; whereas *nefasti dies* precluded only legal, but admitted of other affairs being done, either public or private (Merkel, p. xxxiii). The *septa* were the inclosures (temporary?) in the Campus Martius for the voting of the centuries. It appears that similar *septa*, for the Comitia Curiata, occupied a part of the forum which was famed for its fine shops (Martial, ix. 60; x. 80. 4).

54. *nono ab orbe*] The nundinae (*novendinae*), or market-days; so called, like the *nones* of the month, which always fell eight days before the ides, from the principle of *inclusive* counting familiar to the Romans. To prevent the coincidence of *nonae* and *nundinae*, which they thought unlucky, a day was interpolated in some years. They seem also to have avoided beginning a new year with this day. In the old calendars the letters of the alphabet from A to H inclusive are prefixed to the days of the month, some one of which was the nundine letter for the whole year.

Nonarum tutela deo caret. Omnibus istis,
Ne fallare cave, proximus Ater erit.
Omen ab eventu est; illis nam Roma diebus
Damna sub adverso tristia Marte tulit.
Haec mihi dicta semel totis haerentia fastis,

55. *Kalendas*] The goddess Juno, who in her Pelasgic character was sometimes the earth, sometimes the moon, claimed as her own the first day of every month (*νουμηνία*), on which a sacrifice was offered to her by one of the subordinate pontiffs. On the ides Jupiter was similarly honoured; while the nones, being less important than either the new or the full moon, were not dedicated to any particular deity. The meaning of these terms may be given in Varro's words, L. L. vi. § 27: 'primi dies mensium nominati *Calendae* ab eo quod his diebus *calantur* [i. e. *καλοῦνται*] ejus mensis nonae a pontificibus, quintanae an septimanae sint futurae [i. e. fall on the 5th or the 7th], in Capitolio in Curia Calabra sic: dies te quinque calo, Juno Covella [i. e. luna cava, *κοίλη*], septem dies te calo, Juno Covella. *Nonae* appellatae aut quod ante diem nonum idus semper, aut quod ut novus annus calendae Januariae ab novo sole appellatae, novus mensis ab nova luna.' The former is evidently right. *Idus* is from an old verb *iduo* (whence *dividuus* and *divido*), because it fell on the middle of the month. Others however derived it *ἀπὸ τῆς εἴδους*, from the full moon. The Roman way of counting days prospectively is nothing more than our expression, 'it wants so many days to the full moon,' or, 'to the holidays,' or 'so many miles to London.'

58. *Ater*] The day after the kalends, nones, and ides in every month was more than *nefastus*, it was *religiosus*, or 'unlucky,' and allowed of no public or state business of any sort. Hence the poet adds *ne fallare cave*, mind you do not forget the precept or miss the count. Varro, L. L. vi. § 29, 'dies postridie Calendas, Nonas, Idus, appellati *atri* quod per eos dies novi inciperent.' Plutarch, Quaest. Rom. § 25, inquires why these three days in each month were *ἀνέξοδοι καὶ ἀνεκδήμητοι* (unfit for expeditions), and after assigning the above as a probable reason, concludes that they were regarded as sacred to the dead and the powers called *δαίμονες* (genii, ii. 545), like the second month after the commencement of the year. He also suggests that they wished to leave the interval of a whole day unemployed between a holiday and the resumption of ordinary business. The day after the kalends and nones was kept sacred, as Keightley remarks, on the analogy of the unlucky ides. The 'dies Alliensis,' or defeat by the Gauls at the Allia, July 16th, 390 B. C., is mentioned by Varro, vi. § 32. Compare Ibis, 221, 'haec est in fastis cui dat gravis Allia nomen.' The belief in 'black days' is very ancient. Both Hesiod and Virgil treat of them; and like many other ancient superstitions, it remains to this day in the reluctance which sailors have to commence a voyage on a Friday. A difficulty arises from the fact that in the ancient calendars these days are generally marked F (fasti); which Merkel (p. xxxiii) removes, or endeavours to remove, by the supposition that the rule was relaxed by Augustus, or that they were *publice religiosi*, i. e. unlucky for public business, though only marked as unfit for meetings of the Senate and Comitia, which did not take place on *dies fasti*.

Ne seriem rerum scindere cogar, erunt.
KAL. 1ST.
Ecce tibi faustum, Germanice, nuntiat annum,
Inque meo primus carmine Janus adest.
Jane biceps, anni tacite labentis origo,
Solus de superis qui tua terga vides,
Dexter ades ducibus, quorum secura labore
Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis populoque Quirini,
Et resera nutu candida templa tuo.

62. *erunt*] The sense is, 'these remarks, though applicable to all the months alike, shall be made once for all,' and not repeated. He proceeds accordingly with the *series rerum*, an account of the festivals in their order.

63. *nuntiat annum*] Keightley thinks this was the year of his consulship 770 (771); but the dedication seems to have been made when Germanicus was going into the East in 770. His second consulship was entered when on that expedition, Tac. Ann. ii. 53. The poet would probably have been more definite in his allusions had Germanicus then been more than consul designatus: the point however seems not clearly determined. To the question, Who was Janus? it may be replied, that primarily and in his simplest attributes he was the sun, as Diana, or Jana, was the moon. Keightley says, 'a curious but accidental resemblance has been traced between him and the Hindoo Ganesa.' We may safely affirm that, whatever resemblance there may be, it is not accidental. The Pelasgi came from the confines of India, and brought with them a mixture of Persian and Hindoo customs, among which that of sun-worship was conspicuous. See inf. 385; iv. 777. Now Plutarch, Quaest. Rom., § 22, states that Janus τῷ μὲν γένει "Ελλην ἐκ Περραιβίας ἦν, and Æschylus, Suppl. 252, includes the Perrhaebi in the Pelasgian district. If Janus then was the sun, the whole passage which follows becomes at once intelligible; which it certainly is not if we regard him as 'an ancient king of Italy.' He is *anni origo;* he was produced out of chaos (inf. 103); he opens and shuts the world by the alternations of his light, and governs the whole universe (118—120). He is united with the seasons in presiding over heaven (125), and his double face evidently arose from the notion that as the sun passed from east to west he showed his disc both behind and before at the same time, thus contemplating 'eoas partes hesperiasque simul' (140). Yet it does not appear that the poet was at all aware of his true character as the sun-god. All that he says about opening the year and the sky is in reference to *janua*. In fact, as in the similar case of Anna Perenna, the moon, iii. 523, we must conclude that as the relations between the numerous deities became more complex and their attributes enlarged, the original and simple meaning of the names was not only obscured, but often wholly lost.

67. *ducibus*] Tiberius and Germanicus. *Dux* is not unfrequently used for *imperator*, i. e. princeps, inf. iv. 408. Here it refers more especially to the victory gained by the latter over the Germans in 769. See Tac. Ann. ii. 41; inf. 285.—*otia agit*, as *agere vitam*, *aevum*, *ferias*, &c., and even *ver agere*, Georg. ii. 338. Cf. iv. 926.

70. *nutu tuo*] Janus bore a key

Prospera lux oritur; linguisque animisque favete:
Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
Jurgia; differ opus, livida turba, tuum.
Cernis odoratis ut luceat ignibus aether,
Et sonet accensis spica Cilissa focis?
Flamma nitore suo templorum verberat aurum,
Et tremulum summa spargit in aede jubar.
Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est.
Jamque novi praeeunt fasces, nova purpura fulget,
Et nova conspicuum pondera sentit ebur.
Colla rudes operum praebent ferienda juvenci,
Quos aluit campis herba Falisca suis.

as a symbol (ver. 99), whence *resera*, to which is added the notion of favour and good will. *Candida* probably alludes to the white togas of the people keeping holiday.

76.] This expression, which is not an obvious one, was probably borrowed from Propertius, v. (iv.) 6. 74, 'terque lavet nostra spica Cilissa comas.' Inf. v. 318. Ibis, 202, 'quotve ferat, dicam, terra Cilissa crocos.' Saffron is meant, or the dried pistils of *crocus sativus*, imported from Corycus in Cilicia. When burnt on hot embers it makes a crackling noise, which was considered a good omen. Tibull. ii. 5. 81, 'laurus, io, bona signa dedit: gaudete coloni.' Inf. 344; iv. 742.

79. *intactis*] 'Clean,' newly scoured, and unstained by use since they left the hands of the fuller. So 'lilium non tactum,' Martial, v. 37. 6. *Vestis* is more commonly used of the tunic than the toga. See on vi. 623. New togas may also be meant; for these were frequently required in the city, though not in the country, where they were seldom worn. Martial, x. 96. 11:—

'Quatuor hic aestate togae pluresve teruntur:
Auctumnis ibi me quatuor una tegit,'

i. e. in Spain.—*Tarpeias arces*, the temple of Jupiter Capitolinus.—*festo concolor. Dies atri* (58) were contrasted with *dies candidi*. They marked lucky days by a white score, or by setting-by a white pebble as a memento. Martial, xi. 36. 1: 'Gaius hanc lucem gemma mihi Julius alba Signat.' *Ibid.* xii. 34. 5—8. Persius, v. 108, 'illa prius creta, mox haec carbone notasti.'

81. *jamque, &c.*] 'And now the procession is in sight, attending the new consul who is to be inaugurated this day.' The *nova purpura* is the trabea (37), worn by the consuls on solemn occasions, Virg. Aen. vii. 612.—*ebur*, 'sella curulis.' Virgil combines these two as badges of sovereignty in the speech of king Latinus, Aen. xi. 334, 'et sellam regni trabeamque insignia nostri. In the consul it denoted the pro-regal authority.

82. *pondera*] See on iv. 300.

83. *praebent ferienda*] 'Lend their necks to the blow.' For the restiveness of a victim at the altar was a bad omen. Tac. Hist. iii. 56, 'accessit dirum omen, profugus altaribus taurus, disjecto sacrificii apparatu, longe nec ubi feriri hostias mos est confossus.'—*herba Falisca.* The district of Falerii, near the Clitumnus, was famed for a variety

Juppiter, arce sua cum totum spectat in orbem,
  Nil nisi Romanum quod tueatur habet.
Salve, laeta dies, meliorque revertere semper,
  A populo rerum digna potente coli.

Quem tamen esse deum te dicam, Jane biformis?
  Nam tibi par nullum Graecia numen habet.
Ede simul causam cur de caelestibus unus
  Sitque quod a tergo sitque quod ante vides.
Haec ego cum sumptis agitarem mente tabellis,
  Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Janus
  Bina repens oculis obtulit ora meis.
Extimui, sensique metu riguisse capillos,
  Et gelidum subito frigore pectus erat.
Ille, tenens dextra baculum clavemque sinistra,
  Edidit hos nobis ore priore sonos:
Disce, metu posito, vates operose dierum,
  Quod petis, et voces percipe mente meas.
Me Chaos antiqui, nam sum res prisca, vocabant.
  Aspice, quam longi temporis acta canam.

of white oxen. The Romans had a foolish notion that cattle and sheep changed their colour by drinking certain waters, Juven. xii. 13 and 42. This pentameter occurs also in Amor. iii. 13, 4, and ex Pont. iv. 4. 32. Most of the Roman poets occasionally repeat verses, either accidentally or after the example of Homer.

85, 86.] This distich has no direct connexion with what precedes. It is added to express the grandeur and majesty of the spectacle.

89. *Quem dicam*] This question has been answered on 63. The mention of Greece shows how completely the old Italian mythology had become identified with the Greek. 'Tell us who you are, *for* we find nothing like you in Greece.' The fact, that the Greeks had no counterpart to Janus, is remarkable, and the more so as the worship seems to have been Pelasgic.

93. *agitarem mente*] He asked the question mentally as he had his book in hand in the act of writing; not that he went prepared to take down *viva voce* notes.—*Lucidior*. A supernatural light was believed to attest the presence of a deity. Gierig refers to Aen. ii. 590, 'pura per noctem in luce refulsit Alma parens, confessa deam.'

96. *repens*] Virgil has 'repens discordia' for *repentina*. The more common form is the ablative *repente*. Compare *sponte* from *spons* (Varronianus, p. 314), i. e. *expons*. It is said to be the participle of *ῥέπω*, meaning that which falls suddenly.

100. *ore priore*] 'His *front* mouth,' i. e. mihi obverso.

101. *dierum*] The genitive depends on *vates* rather than on *operose*. The phrase occurs again iii. 177.

103. *vocabant Chaos*] The name *Janus* was thought by some to be connected with *χαίνειν*, 'to yawn.

Lucidus hic aër et quae tria corpora restant,
Ignis, aquae, tellus, unus acervus erant.
Ut semel haec rerum secessit lite suarum,
Inque novas abiit massa soluta domos,
Altum flamma petit; propior locus aëra cepit;
Sederunt medio terra fretumque solo.
Tunc ego, qui fueram globus et sine imagine moles,
In faciem redii dignaque membra deo.

It has been suggested by the present editor (Praef. ad Prom. Vinct. p. xx) that it is connected with *λαίνειν*, 'to warm,' 'to cheer.'

105. *restant*] 'Remain to complete the number of four elements.' By *ignis* the bright ether is meant, which is always to be distinguished from *aër*, the atmosphere. Lucret. v. 498, 'inde mare, inde aër, inde aether igni fer ipse.' Hence in 109, 'altum flamma petit.' Humboldt, Cosmos, vol. iii. p. 34: 'As the *elements* of the ancients signify not so much diversity, or even simplicity or indecomposibility of substance, as *states of matter*, the idea of the upper ether (the fiery celestial atmosphere) had its root in the first and normal antitheses of "heavy" and "light," "under" and "upper," "earth" and "fire." Between these two extremes are two "middle elementary states;" water, more nearly akin to the heavy earth; and air, nearer to the light fire.' By this doctrine the meaning of 'propior locus,' sc. flammae, 'aëra cepit,' is made clear. Lucret. v. 458:

'Ideo per rara fervamina terrae
Partibus erumpens primus se sustulit aether
Ignifer, et multos secum levis abstulit ignes.'

Hence the notion of Prometheus bringing fire from heaven. The ether was the vast and inexhaustible magazine of that commodity, so essential to the life of man.

108. *massa*] This word, from *μάζα*, a lump of dough, implies something of which the component parts are so thoroughly amalgamated that separation is no longer possible. It is often used of hot iron (*μύδρος*), and Virgil has 'atrae massam picis,' Georg. i. 275. It is well applied to the chaotic mass while its parts, though separable, were intimately blended.

110. *terra fretumque*] Whatever is meant by the obscure expression in the Mosaic account of the creation, 'the waters were above the firmament,' we are struck by its resemblance to the views of cosmogony here given, principally, perhaps, from the Ionic philosophy. The solid earth settled down lowest, then the sea; while the lighter elements remained aloft,—like strata of sediment from muddy water containing particles of different gravity.

112. *redii*] 'i. q. *ivi*. Compounds in *re* are frequently used for the simples.' *Keightley*. A more satisfactory view is that of Mr. Long on Caesar, B. G. iii. 17: '*revocare* is not only to "recall," or "withdraw from a thing," but to "draw a man into a new or fresh direction," to a thing which is not his usual or proper object.' See the note on vi. 535, infra.—It has been already remarked (63) that Janus is the Sun-god. We here find him identified with the earth, or rather universe, under his attribute of Opener or Originator of created things. He associates his own figure with that of the earth in rather a confused way. But the principle is the same as that by which Juno was both Moon and Earth (supra 55). We must not forget that the ancients regarded the earth as the great centre of all things, and the sun as quite se-

Nunc quoque, confusae quondam nota parva figurae,
  Ante quod est in me postque videtur idem.
Accipe quaesitae quae causa sit altera formae,
  Hanc simul ut noris officiumque meum.
Quidquid ubique vides, caelum, mare, nubila, terras,
  Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
  Et jus vertendi cardinis omne meum est.
Cum libuit Pacem placidis emittere tectis,
  Libera perpetuas ambulat illa vias.
Sanguine letifero totus miscebitur orbis,
  Ni teneant rigidae condita bella serae.
Praesideo foribus caeli cum mitibus Horis;
  It, redit officio Juppiter ipse meo.
Inde vocor Janus: cui cum Cereale sacerdos
  Imponit libum farraque mixta sale,

condary in importance. See Virg. Ecl. vi. 31—38.

114.] 'quod est ante et quod est post idem in me videtur.' 'His front and back were the same, as all had been when he was Chaos.' *Keightley.*

115. *causa altera*] This is given in ver. 135. In the meantime he explains his office of Janitor in heaven and earth.—*ut noris*, ut noscas. This tense is necessarily employed for the present subjunctive in defective verbs like *novi*, *memini*, &c., and Keightley is wrong in translating 'so that you will know.' So in Juven. vii. 231, the parent is said to exact from the teacher, 'ut legat historias, auctores *noverit* omnes.'

120. *vertendi cardinis*] Of turning the earth on its axis: see vi. 271; or perhaps, of turning round the heavens (πόλος). So infra, 'Ter sine perpetuo caelum versetur in axe.'

121. *Cum libuit*] This by way of an example of his power. 'He represents his temple as being the abode of Peace and War, who dwelt in it alternately. It is shut, to keep War confined; but when it is open, and War is at liberty, Peace remains within.' *Keightley.* Hor. Epist. ii. 1. 255, 'Claustraque custodem pacis cohibentia Janum.' Inf. 281. The splendid lines of Virgil, Aen. vii. 601—614, should be read along with the present passage. See inf. 257. —*perpetuus*, like *continuus*, is used indiscriminately of time, and place or position, and properly means what is uninterrupted by intervals (*per* and *peto*). Neither of these words contains any notion of what is unlimited, like our 'perpetual' and 'continual;' i. e. they do not signify what has no *end*, but only what has no *break* so long as it lasts.—*viae perpetuae* are therefore the paths of peace, unbroken by war so long as she was abroad, and he was shut up. Applied to things, we have 'trabes perpetuae in longitudinem,' Caesar, B. G. vii. 23, and 'perpetuae mensae,' Aen. vii. 176; 'perpetui tergum bovis,' *ib.* viii. 183; 'continui montes, nisi dissocientur opaca Valle,' Hor. Epist. i. 16. 5.

127. *Inde*] It is not clear whether he means from *janua*, implied in *foribus* (125), or from *eo*, quasi 'Eanus,' the derivation given by Cic. de Nat. Deorum.—*libum.* It was

Nomina ridebis: modo namque Patulcius idem,
Et modo sacrifico Clusius ore vocor.
Scilicet alterno voluit rudis illa vetustas
Nomine diversas significare vices.
Vis mea narrata est: causam nunc disce figurae;
Jam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc janua frontes,
E quibus haec populum spectat, at illa Larem.

called *janual*, according to Festus, quoted by Gierig.

129. *ridebis*] From this we may infer that the terms used by the Rex sacrificus (ii. 21) were almost obsolete, and sounded barbarous to educated and Grecised Roman ears. Compare inf. 632. *Patulcius* is for *patul-icius*. Compare *patulus*, and *Elicius*, iii. 328.

132. *diversas vices*] 'The alternation of opposite duties.' *Vices* means 'the laws of succession,' i. e. the law which determines that some one thing shall always follow another, whether as a natural consequence, or an arbitrary adjustment of duties by turns. Propertius has 'miseras vices,' 'punishment for causing unhappiness,' and Horace 'vices superbae,' 'retribution for pride,' Od. i. 28. 32. *Diversus* is properly said of a *direction*, *adversus* of a *point*, which is opposite to the speaker. Thus Eurydice, when she leaves Orpheus, and returns to Hades, 'fugit diversa,' Georg. iv. 500. Compare Aen. vii. 132. 150; xi. 261. More rarely it is transferred to quality, like *contrarius*. *Varius* implies divergency, or slight difference. Inf. v. 5, 'diversae causae' answers to our use, 'diverse (i. e. several distinct) reasons;' while 'varii dies' (sup. 45) are days having degrees or gradations of difference from each other.

135.] To understand this passage aright the student should refer to Becker's Excursus on the Roman houses, *Gallus*, p. 237, seqq. The *janua*, or street-door, opened into a space a little retiring from the street, called *vestibulum*: whence Virgil says that a palm-tree should overshadow the vestibulum of the beehive, Georg. iv. 20. Varro, L. L. vii. § 81, 'vestibulum, quod est ante domum.' See inf. vi. 303. Behind the janua was a cella for the porter (janitor), precisely where it is placed near college gates to this day. It afforded access either at once or through a small hall or inner portico, *ostium*, to the principal saloon, *atrium* (still represented by the *patio* or inner court of Spanish houses). Beyond this was the *cavum aedium*, or private family apartment, opening into bed-rooms, and other smaller rooms at the sides. Both of these apartments, in accordance with a primitive eastern construction, had a hole in the roof. or rather, were only partially roofed in. In the *atrium*, this aperture was designed at first to let out the smoke of the fire kindled below it, on the principle of the gipsy's hut, or the louvre (lantern) above the brazier in a college hall. Hence *atrium* has been plausibly derived from *ater*, as *μέλαθρον* from *μέλας*, though others with equal probability deduce it from *αἴθριον*, *sub dio*. Close to the fire-place (*focus*) stood the Penates and the tutelary or family Lar, to which Ovid here alludes, though it does not follow from his words, as Becker thinks, that it was *close to* the door; only that it was opposite to it. In his time, however, a different arrangement had become general, at least in the larger houses, the images of the Lar, &c., being kept in a separate sacellum or

Utque sedens vester primi prope limina tecti
Janitor egressus introitusque videt;
Sic ego prospicio, caelestis janitor aulae,
Eoas partes Hesperiasque simul.
Ora vides Hecates in tres vergentia partes,
Servet ut in ternas compita secta vias;
Et mihi, ne flexu cervicis tempora perdam,
Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem,
Difficilem mihi se non fore fassus erat.
Sumpsi animum, gratesque deo non territus egi,
Verbaque sum spectans pauca locutus humum:
Dic, age, frigoribus quare novus incipit annus,
Qui melius per ver incipiendus erat?
Omnia tunc florent, tunc est nova temporis aetas,
Et nova de gravido palmite gemma tumet,

'lararium,' which seems to have been opened only once a month (Propert v. (iv.) 3. 54). Tibullus, i. 10. 19, 'paupere cultu stabat in exigua ligneus aede deus.' Where *aede* may mean *larario*, or be used for *aedibus*, i. e. *domo*. The *focus* was then transferred to another apartment for culinary purposes only (inf. vi. 302, 'qui tamen in primis aedibus *ante* fuit'). This is the 'novus ritus' of the atrium mentioned by Horace, Od. iii. 1. 45 In Ovid's house, however, the old arrangement was preserved; for he says (Trist. i. 3. 43) of his wife:—

Illa etiam ante Lares passis prostrata capillis
Contigit extinctos ore tremente focos.'

The exact position of the focus in the old atrium cannot be determined.

141.] *tres* and *ternas* are emphatic, and contrasted with *bina* in 144: 'If Hecate looks in three directions at once, why should not I look in two?' This goddess, the infernal representative of Luna, and called 'Trivia,' from the Greek τρίοδος, used to stand, like the Hermae, in the streets of Greek towns (Varro, L. L. vii § 6), and perhaps generally where three ways met. A dog was sacrificed to her, inf. 389, either because dogs bay at the moon, and were thought to announce her presence (Theocr. ii. 35), or in her character as the huntress Diana. It is a natural impulse to erect some kind of pillar or statue at the intersection of cross-roads. In this case three heads, a horse, a lion, and a dog, were so sculptured as to present a different appearance at each point of divergence. Pausanias, ii. 30. 2, Ἀλκαμένης δὲ, ἐμοὶ δοκεῖν, πρῶτος ἀγάλματα Ἑκάτης τρία ἐποίησε προσεχόμενα ἀλλήλοις, ἣν Ἀθηναῖοι καλοῦσιν Ἐπιπυργιδίαν.

152. *palmite*] 'Palmes' is the new shoot formed in the spring, from which the grape-blossom (gemma) is protruded. Cf. iii. 238, 'vividaque e tenero palmite gemma tumet.' It appears to be the same as 'sarmentum.' Cic. de Senect. 15, § 53. 'Itaque ineunte vere in iis quae relicta sunt existit tanquam ad articulos sarmentorum ea quae gemma dicitur, a qua oriens uva se ostendit.' The goats, which are fond of vine-leaves, used to eat the *palmites*, and so diminish the crop. Inf. 354. See

Et modo formatis operitur frondibus arbos,
Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent,
Ludit et in pratis luxuriatque pecus.
Tum blandi soles, ignotaque prodit hirundo,
Et luteum celsa sub trabe figit opus;
Tum patitur cultus ager et renovatur aratro;
Haec anni novitas jure vocanda fuit.
Quaesieram multis: non multis ille moratus
Contulit in versus sic sua verba duos:
Bruma novi prima est veterisque novissima solis;
Principium capiunt Phoebus et annus idem.
Post ea mirabar, cur non sine litibus esset
Prima dies. Causam percipe, Janus ait.
Tempora commisi nascentia rebus agendis,
Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibat agendo,
Nec plus quam solitum testificatur opus.

iv. 128. Virg. Ecl. vii. 48, 'jam laeto turgent in palmite gemmae.'

153. *operitur frondibus*] Another reading is 'amicitur vitibus,' which is less appropriate, for the mention of the vines has just been made; though Gierig has adopted it for that very reason. *Operitur* points to that ancient idea of leaves which regarded them as 'little scales;' for *folium* is *φολίον*,' the diminutive of *φολίς*, contracted into *φύλλον*.—*herba*, as frequently, is the blade of corn.

163.] The answer, it will be observed, in fact assigns no reason at all; for the assumption that the sun begins a new course after the winter solstice is both arbitrary and fanciful. But the Romans were accustomed to reckon thus, perhaps from remote tradition. Varro, L. L. vi. § 8, 'Tempus a brumaad brumam dum sol redit,' vocatur *annus*, quod ut parvi circuli *anuli*, sic magni dicebantur circites *ani*, unde *annus*.' Lucretius, i. 312, has, 'multis solis redeuntibus annis,' i. e. 'many circles of the sun.' Plutarch, Quaest. Rom. § 19, *καθόλου μὲν γὰρ οὐδέν ἐστι φύσει τῶν ἐν κύκλῳ περιφερομένων οὔτ' ἔσχατον οὔτε πρῶτον, νόμῳ δ' ἄλλην ἄλλοι τοῦ χρόνου λαμβάνουσιν ἀρχήν.*

165. *litibus*] Here used in the technical sense, and to be distinguished from *lite* in ver. 73. The meaning is, that a mere semblance of business was allowed on New Year's day, lest it should be a bad omen to begin with idleness. This was called *auspicari*. See Tac. Ann. iv. 36, where Lipsius refers to Suet. Ner. §§ 7 and 46.

167. *commisi*] 'Mandavi,' 'constitui.'—*auspicio*, 'die auspicali.'

169. *ob idem*] i. e. 'ob eandem causam,' sc. ominis gratia. There is another reading *obiter*.—*delibat* means, 'takes a taste of.' See ii. 653. Suetonius, Oct. § 57, 'delibante tantummodo eo summarum acervos, neque ex quoquam plus denario auferente.'—*nec plus quam testificatur* must be taken together: He does no more than afford evidence of his usual employment,'—as if a cobbler were to stand at his door

Mox ego: Cur, quamvis aliorum numina placem,
Jane, tibi primum tura merumque fero?
Ut possis aditum per me, qui limina servo,
Ad quoscumque voles, inquit, habere deos.
At cur laeta tuis dicuntur verba Kalendis,
Et damus alternas accipimusque preces?
Tum deus incumbens baculo, quem dextra gerebat,
Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
Et visam primum consulit augur avem.
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.
Desierat Janus; nec longa silentia feci,
Sed tetigi verbis ultima verba meis:
Quid vult palma sibi rugosaque carica, dixi,

and set a dozen stitches to a shoe, and then close his shop for the day.

171. *quamvis placem*] 'Though the primary object is to pray to some other god.' This custom is readily explained by Janus's prerogative as the initiator and beginner of every thing (112).

172. *tura*] 'Tus' or 'thus' is the Roman form of *θύος*. The hard dental was preferred to *th*, except in such words as are directly Greek, as *thalamus, theatrum, thesaurus*.

175, 176.] This passage shows the antiquity of the custom of 'wishing a happy new year.' The addition of some trifling gift (185—189) is more generally observed on the continent than with us. See also on ii. 617.

179. *Ad primam vocem*] The Greek doctrine of *φῆμαι* and *κληδόνες* resembled this. See on Prom. Vinct. 494. In much the same way the Romans drew omens from greetings, as 'salve,' or from lucky names, such as Valens, Salvius. See Cic. de Div. i. 45. Tac. Hist. iv. 24. 53.

181. *templa patent*] sc. illo die, Jani festo.—*caducas*, irritas.—*pondus habent*. Vain prayers were said to be carried away by the wind.

184. *tetigi*] There is no connexion between the reply of Janus and the question which follows. He means therefore 'continuavi orationem,' sc. nullam moram interposui quin statim quaererem.

185. *palma*] Probably the date, 'caryota,' which was gilded and sent for a new year's gift. Martial, Ep. viii. 33. 11:—

'Hoc linitur sputo Jani caryota Kalendis,
Quam fert cum parvo sordidus asse cliens.'

Ib. xiii. 27:—

'Aurea porrigitur Jani caryota Kalendis;
Sed tamen hoc munus pauperis esse solet.'

It was of no value, but merely a symbolical gift, like our 'Easter eggs.' Presents were sent on the Saturnalia, Mart. iv. 88. 1; on birthdays, *ib.* viii. 33. 14; and on the Matronalia, or first of March (the first of the cyclic year), Tibull. iii. 1. 3:—

'Martis Romani festae venere Kalendae:
Exoriens nostris hic fuit annus avis.
Et vaga nunc certa discurrunt undique pompa
Perque vias urbis munera perque domos.'

Et data sub niveo candida mella cado ?
Omen, ait, causa est, ut res sapor ille sequatur,
Et peragat coeptum dulcis ut annus iter.
Dulcia cur dentur video; stipis adjice causam,
Pars mihi de festo ne labet ulla tuo.
Risit, et, O quam te fallunt tua saecula, dixit,
Qui stipe mel sumpta dulcius esse putes!
Vix ego Saturno quemquam regnante videbam,
Cujus non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi;
Vix ultra quo jam progrediatur habet.
Pluris opes nunc sunt quam prisci temporis annis,
Dum populus pauper, dum nova Roma fuit,

186. *niveo cado*] A jar of white terra cotta.

187. *sequatur*] 'Sequi' is properly 'to keep up with,' 'to attend,' rather than 'to go behind,' λείπεσθαι. It has (in other words) the notion of following without losing ground. They gave sweetmeats as an omen, that the sweets of life might predominate over the bitter throughout the year.

188. *dulcis*] This word, connected with γλυκὺς, always means 'sweet to the taste,' 'sugary;' while *suavis* (ἡδὺς) is 'agreeable to the senses,' applied to sounds, fragrance, &c.

189. *stipis*] Small brass coins were given (the 'parvus as' of Martial, ut sup.) on this day, called *strenae*, either alone or in conjunction with other trifles. The origin of the word, and its connexion with *strenuus* is not very clear. See *Varronianus*, p. 114. στρηνὴς seems to mean 'coarse and rough,' and the word was not inaptly applied to the old coinage. The French *étrenne* preserves a record both of the word and the custom. The emperors themselves did not disdain to receive this dole, perhaps to patronize a popular custom. The notion was, that to take money on new-year's day would ensure a supply during the year, just as some say that it is lucky to hear the first cuckoo with money in your pocket. Sueton. Oct. § 57: 'Omnes ordines in lacum Curtii quotannis ex voto pro salute ejus stipem jaciebant; item Kalendis Januariis strenam in Capitolio, etiam absenti.' *Ib.* § 91: 'ex nocturno visu etiam stipem quotannis die certo emendicabat a populo, cavam manum asses porrigentibus praebens.' *Ib.* Calig. § 42: 'edixit et strenas ineunte anno se recepturum: stetitque in vestibulo aedium Kalendis Januariis ad captandas stipes, quas plenis ante eum manibus ac sinu omnis generis turba fundebat.' The etymology of *stips*, whence *stipendium*, is rather uncertain. Varro, L. L. v. § 182, writes: 'nam quod asses librales pondo erant, qui acceperant majorem numerum non in arca ponebant, sed in aliqua cella stipabant, id est componebant, quo minus loci occuparet; ab stipendio stipem dicere coeperunt.' He adds, as an after-thought perhaps, '*stips* ab στοιβὴ fortasse, Graeco verbo.' *Stipare* and στείβειν are in fact the same words.

191. *fallunt*] λανθάνουσί σε. 'How little you understand the spirit of the age, i. e. the prevalent love of money, if you think the honey stands first, the coin only second as an offering!'

194. *lucra*] See on v 292.

Dum casa Martigenam capiebat parva Quirinum,
Et dabat exiguum fluminis ulva torum.
Juppiter angusta vix totus stabat in aede,
Inque Jovis dextra fictile fulmen erat.
Frondibus ornabant, quae nunc Capitolia gemmis.
Pascebatque suas ipse senator oves;
Nec pudor in stipula placidam cepisse quietem,
Et foenum capiti supposuisse fuit.
Jura dabat populis posito modo praetor aratro,
Et levis argenti lamina crimen erat.
At postquam fortuna loci caput extulit hujus,
Et tetigit summos vertice Roma deos;
Creverunt et opes et opum furiosa cupido,
Et cum possideant plurima plura petunt.
Quaerere ut absumant, absumpta requirere certant;
Atque ipsae vitiis sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda,
Quo plus sunt potae, plus sitiuntur aquae.

199. *casa*] On the 'casa Romuli' see note on Propert. v. 1. 9. It was kept up in its original state, or according to some traditional standard, till a late era of the empire, though its site seems to have been more than once changed. Inf. iii. 184. Virg. Aen. viii. 654. On *ulva* see v. 519.—*dum capiebat*, ii. 263.

201. *vix totus stabat*] The temple was hardly large enough to contain the statue. Gierig makes *stabat* imply a standing as opposed to a sitting posture. Compare Martial's amusing account of his little farm, xi. 18. 10:—

'In quo nec cucumis jacere rectus,
Nec serpens habitare tota possit.'

Ovid probably had in view the similar verses of Propertius, v. (iv.) 1. 5:—

'Fictilibus crevere deis haec aurea templa,
Nec fuit opprobrio facta sine arte casa;'

and *ib.* 7. 'Tarpeiusque pater nuda de rupe tonabat,' viz. where the temple of Jupiter Tonans was afterwards erected.

207. *praetor*] This was the ancient military title of the consul. Varro, L. L. v. § 87: 'in re militari *praetor* dictus, qui praeiret exercitui.' There is another reading *consul*. In either case Cincinnatus is alluded to. On *jura dabat* see sup. 37. The praetor urbanus was said *jus dare* or *dicere* in a very different sense.—*lamina*. 'Nempe Cornel. Rufinum, bis Cons. et Dictatura functum, Fabricius Censor A. U. 478 senatu movit, quod decem pondo libras facti argenti haberet. Gellius, N. A. iv. 8; xvii. 21.' *Gierig*.

212. *cum*] 'Whereas' or 'although.'

214. *vitiis*] 'Luxuria' and 'avaritia;' which thrive by a mutual relation and dependence, though apparently contrary.

215. *ab unda*] 'Ab' is sometimes added with neuter verbs, and even with active, when the cause rather than the instrument is im-

In pretio pretium nunc est; dat census honores,
  Census amicitias; pauper ubique jacet.
Tu tamen auspicium si sit stipis utile quaeris,
  Curque juvent nostras aera vetusta manus.
Aera dabant olim; melius nunc omen in auro est,
  Victaque concessit prisca moneta novae.
Nos quoque templa juvant, quamvis antiqua probemus,
  Aurea; majestas convenit ista deo.
Laudamus veteres sed nostris utimur annis;
  Mos tamen est aeque dignus uterque coli.
Finierat monitus; placidis ita rursus, ut ante,
  Clavigerum verbis alloquor ipse deum:
Multa quidem didici: sed cur navalis in aere
  Altera signata est, altera forma biceps?

plied. So Propert. iv. (iii.) 2. 19: 'at non ingenio quaesitum nomen ab aevo Excidet.' Tibull. i. 5. 3: 'turbo, Quem celer assueta versat ab arte puer.' Inf. iii. 321. For the simile of the dropsy compare Hor. Od. ii. 2. 13.

217. *In pretio pretium*] 'Pecunia aestimatur.' *Gierig.* The play on words is illustrated on iii. 113 and 857.

218. *jacet*] κεῖται, surgere nequit.

219. *Tu tamen*] 'And yet you, as if the matter were not obvious, ask whether,' &c. This refers to v. 191.—*curque*, &c., 'and also why the old form of coin is preferred as an offering.' He means, that the latter point was a distinct question. —*nostras manus.* This seems to mean that some *stips* was put into the hand of Janus on this day. He can hardly be supposed to identify himself with the citizens, when he might so easily have said *vestras.* Perhaps this was done by way of a beginning, as sup. 172.

222. *moneta*] This word, whence our '*money*,' properly signifies the Mint, which derived its name from being close to the temple of Juno Moneta. Inf. 638; vi. 183.

223. *templa Aurea*] This alludes to the temple of Janus dedicated by Tiberius in 770, and consequently the passage must have been inserted in the second edition or revision of the poem. Tac. Ann. ii. 49: 'isdem temporibus deum aedes vetustate aut igni abolitas coeptasque ab Augusto dedicavit,—et Jano templum, quod apud forum Olitorium Gaius Duilius struxerat, qui primus rem Romanam prospere gessit triumphumque navalem de Poenis meruerat.' The completion and adornment of this temple would probably have been in progress in the preceding year. See on ver. 3, sup. Inf. 257.

229. *navalis forma*] An engraving of an *as*, preserved in the British Museum, and bearing the two-faced Janus on one side and the prow of a ship on the other, is given in the Dictionary of Antiq. (in v. *as.*) Plut. Quaest. Rom. § 41: διὰ τί τὸ παλαιὸν νόμισμα πῇ μὲν εἶχεν Ἰανοῦ διπρόσωπον εἰκόνα, πῇ δὲ πλοίου πρύμναν ἐγκεχαραγμένην; πότερον (ὡς οἱ πολλοὶ λέγουσιν) ἐπὶ τιμῇ Κρόνου πλοίῳ διαπεράσαντος εἰς Ἰταλίαν; He adds another explanation, that whereas good laws and plenty of means are the chief blessings in a city, the one was due to Janus, the other to the river which conveyed supplies.

Noscere me duplici posses in imagine, dixit,
Ni vetus ipsa dies extenuaret opus.
Causa ratis superest: Tuscum rate venit in amnem
Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum;
Caelitibus regnis ab Jove pulsus erat.
Inde diu genti mansit Saturnia nomen;
Dicta quoque est Latium terra latente deo.
At bona posteritas puppim formavit in aere,
Hospitis adventum testificata dei.
Ipse solum colui, cujus placidissima laevum
Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incaedua silva virebat,
Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro
Nuncupat haec aetas, Janiculumque vocat.
Tunc ego regnabam, patiens cum terra deorum
Esset, et humanis numina mixta locis.
Nondum Justitiam facinus mortale fugarat:
Ultima de superis illa reliquit humum.

231.] He replies first to the question about the two heads. *In imagine* is the reading of good MSS., and seems to give a better sense. Merkel has *ut*, which implies some ellipse: 'That you might recognize me by the double image (as you would still do on the old coins), did not age render the impression indistinct.'

238. *Latium*] Dr. Donaldson has shown (*Varronianus*, pp. 6 and 61) that the words Latium, Lavinium, Latinus (Latvinus), the ancient 'Latuinians,' and the modern 'Lithuanians,' are all different forms of the same word, signifying 'freedmen.' Virgil gives the absurd derivation from *latere*, Aen. viii. 321, seqq.:—

'Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.'

239. *in aere*] on the brass coin. Cf. 229.

241. *laevum latus*] The Roman side of the Tiber was 'sinistra ripa,' Hor. Od. i. 2. 15; consequently the left side of Etruria, in which Janiculum stands, is that across the water.

243. *silva*] Infra v. 639, seqq. The subject, as Gierig observes, was a favourite one with the Roman poets; and the fact seems attested by such names as Esquiliae (aesculus), Querquetulanus, Viminalis. See on Propert. v. (iv.) 8. 1.

245. *cultrix*] 'Incolens montem.' *Gierig.* It may also mean 'cultui meo dedita.' Cf. 395. The idea is, that *Janiculum*, quasi *Janicolum*, comes from *Janum colere*. So *Aequiculus* and *Aequicolus*; cf. iii. 93.

249. *Justitiam*] So Met. i. 150: 'ultima caelestum terras Astraea reliquit.' It was a common saying of the ancients, that Justice was the last of the celestials to leave the

Proque metu populum sine vi pudor ipse regeoat;
Nullus erat justis reddere jura labor;
Nil mihi cum bello, pacem postesque tuebar:
Et clavem ostendens, Haec, ait, arma gero.
Presserat ora deus: tunc sic ego nostra resolvo,
Voce mea voces eliciente dei:
Cum tot sint Jani, cur stas sacratus in uno,
Hic ubi juncta foris templa duobus habes?

earth. The 'golden age' was an age of primitive simplicity, which is often accompanied with the practice of natural virtues, and corresponding happiness. 'When a rude people,' says Dr. Arnold (Hist of Rome, i. p. 436), 'have lost somewhat of their ferocity, and have not yet acquired the vices of a later stage of civilization, their character really exhibits much that is noble and excellent, and both in its good and bad points it so captivates the imagination, that it has always been regarded by the writers of a more advanced state of society with an admiration even beyond its merits.' With the increase of the vices attendant on civilization evils began to multiply (sup. 195); but it was long before respect for the rights of a neighbour (which is *justitia*) became wholly obliterated and lost. This is in fact one of the first and most deeply rooted of all principles, inasmuch as the very existence of society, before the institution of coercive laws, depends upon it. See inf. ii. 660.

251. *Pro metu pudor*] 'Pudor' is 'self-respect,' 'honour,' which is always joined with respect for others. The Greek philosophers considered *αἰδὼς καὶ δέος* inseparable: so inf. v. 29: 'consedere simul Pudor et Metus;' so also Hesiod joins *Αἰδὼς καὶ Νέμεσις*, Opp. 198. But there was another view, that virtue should be practised for its own sake, not from fear of punishment. See Hor. Epist. i. 16. 52:—

'Tu nihil admittes in te formidine poenae:
Oderunt peccare boni virtutis amore.'

Propert. v. (iv.) 11. 48: 'ne possem melior judicis esse metu.'

253. *cum bello*] Sc. 'tunc non erant bella quibus interessem.' Compare sup. 121.

257. *tot Jani*] Any archway or close thoroughfare was called 'a Janus;' but in one place only was there a statue of the god, viz. in the temple between the Forum Romanum and Forum Julium. But even this, properly speaking, was not so much a temple as a portico or grand gateway, affording communication between the two. Hence Varro, L. L. v. § 165: 'Janualis (porta) dicta a Jano; et ideo ibi positum Jani signum; et jus institutum a Pompilio, ut scribit in Annalibus Piso, ut sit aperta semper, nisi quom bellum sit nusquam.' To this statue Virgil alludes, Aen. vii. 610: 'nec custos absistit limine Janus.' When the great gates were closed, it is probable that a wicket or side-door allowed the people to pass through. It was known as the temple of Janus Bifrons or Geminus, and was built by Numa (Livy, i. 19) 'ad infimum Argiletum,' i. e. the part between the southern horn of the Quirinal and the Forum Romanum, or, in the other direction, between the Capitol and the Subura. This must be distinguished from the temple of Duilius, supra 223. Merkel, p. cclxiii: 'Probabile est Ovidium, cum primum ver. 257 scriberet, unum tantum Jani sacellum, sive templum, inter duo fora novisse, et ver. 277 ad

Ille manu mulcens propexam ad pectora barbam,
  Protinus Oebalii rettulit arma Tati,
Utque levis custos armillis capta Sabinis
  Ad summae tacitos duxerit arcis iter.
Inde, velut nunc est, per quem descenditis, inquit,
  Arduus in valles et fora clivus erat.
Et jam contigerant portam, Saturnia cujus
  Dempserat oppositas insidiosa seras.
Cum tanto veritus committere numine pugnam
  Ipse meae movi callidus artis opus,

hoc retulisse veterem ritum claudendi et aperiendi, prout etiam, paulo aliter fortasse, fecit Varro, 5. 165.' He appears to consider the temple built by Numa as the same spoken of in ii. 201, and distinct from this; whereas Keightley (Excursus i. p. 226) identifies them. Mr. Macleane on Hor., p. 496 (school edition), seems to agree with Merkel. The subject is full of doubts and difficulties.

260. *Oebalii*] Titus Tatius, king of the Sabines, is called *Oebalius* from some legend, probably derived from Magna Graecia, that the Sabines had Spartan blood in their veins. See iii. 230.

262. *arcis iter*] is 'the way up to the Capitol.' To this path, which Propertius minutely describes as a concealed and thorny track, Tarpeia is said to have led the Sabines; the truth being, that the Capitoline hill was a Sabine settlement from the first. See Prop. v. (iv.) 4. 48, &c. Keightley has an idea, but surely a wrong one, that 'iter' signifies 'the level of the Capitol at the head of the clivus.'

263. *Inde*] 'a summa arce.' He means that the regular pathways from the Capitol to the Forum Romanum and F. Boarium did not exist, though the slope was the same. Merkel gives *per fora* with the best MSS., and explains it of the F. Romanum and F. Piscatorium, immediately under the Carinae, to the east (p. cxx).

265. *portam*] From the context, this would seem to mean the gate of the arx, and the gush of water to be that which Propertius describes as running down the slope. But it rather means, 'The Sabines had now reached the gate-way in the Forum, which had been left open, when,' &c. —*Dempserat*, because the *sera* was a bar placed across the door, and wholly removed when it was opened, as may still be seen in old churches and castles. Juno is said to have done this, because she was hostile to the Trojugenae.

267. *numine*] It was the rule for one god never to interfere *directly* with the designs of another, though he might thwart them.—*cum* means 'with:' see on iii. 34. Arnold, Hist. R. i. p. 9. gives the legend thus: 'As the Sabines were rushing in, behold, there burst forth from the temple of Janus, which was near the gate, a mighty stream of water, and it swept away the Sabines, and saved the city. For this it was ordered that the temple of Janus should stand ever open in time of war, that the God might be ever ready, as on this day, to go out and give his aid to the people of Romulus.' From this event the temple or gateway was called *Lautolae*. Varro, L. L. v. § 156: '*Lautolae* a lavando, quod ibi ad Janum Geminum aquae caldae fuerunt.' Nor need we doubt that some truth lies at the bottom of this story, as in that of the Lacus Curtius, vi. 403,

Oraque, qua pollens ope sum, fontana reclusi,
  Sumque repentinas ejaculatus aquas.
Ante tamen madidis subjeci sulfura venis,
  Clauderet ut Tatio fervidus humor iter.
Cujus ut utilitas pulsis percepta Sabinis,
  Quae fuerat tuto reddita forma loco est.
Ara mihi posita est parvo conjuncta sacello:
  Haec adolet flammis cum strue farra suis.
At cur pace lates, motisque recluderis armis?
  Nec mora, quaesiti reddita causa mihi est.
Ut populo reditus pateant ad bella profecto,
  Tota patet dempta janua nostra sera.
Pace fores obdo, ne qua discedere possit:
  Caesareoque diu nomine clausus ero.
Dixit, et attollens oculos diversa tuentes
  Aspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi
  Tradiderat famulas jam tibi Rhenus aquas.

inf., for the site and neighbourhood of Rome are volcanic, and ancient outbreaks of this kind might have been speculated on apart from history or tradition. See Humboldt, Aspects of Nature, ii. p. 219.—*meae artis*, sc. that of opening.

274. *tuto loco*] i. e. a me servato. The meaning is not quite plain: 'The site was afterwards left clear and unoccupied, and a temple and altar erected to my honour:' i. e. the buildings were removed that it might be consecrated to me.

276. *strue*] Keightley quotes Festus in v.: 'Genera liborum sunt, digitorum conjunctorum non dissimilia, qui superjecta panicula in transversum continentur.' *Suis flammis*, meaning, of course, those of the altar. Merkel conjectures *ferta*, for Festus and Paul the Deacon speak of both *strues* and *fertum* as two kinds of *liba* offered together.

281. *possit*] sc. Pax. See on 121, sup.—*Caesareo nomine*, i. e. sub imperio Tiberii. He prophesies thus much of the new reign, deriving an omen from the victory gained by Germanicus over the Germans. Augustus, it is well known, had closed the temple of Janus three times. See Hor. Od. iv. 15. 9. Sueton. Oct. § 22: 'Janum Quirinum, semel atque iterum a condita urbe ante memoriam suam clusum, in multo breviore temporis spatio, terra marique pace parta, ter clusit.'

283. *diversa*] i. e. before and behind. See supra, 132.—*vestri triumphi*, i. e. Germanicus and Tiberius. The triumph here mentioned was celebrated in 770, but had been decreed two years before, so that the poet speaks of it prospectively. See Tac. Ann. ii. 41: 'Gaio Caecilio, Lucio Pomponio Consulibus, Germanicus Caesar ante diem septimum Kalendas Julias triumphavit de Cheruscis Chattisque et Angrivariis, quaeque aliae nationes usque ad Albim colunt. Vecta spolia, captivi, simulacra montium, fluminum, proeliorum: bellumque, quia conficere prohibitus erat, pro confecto accipiebatur.' This explains ver. 286. The Rhine was actually represented in the spectacle. See Ep.

Jane, face aeternos pacem pacisque ministros,
Neve suum, praesta, deserat auctor opus.

Quod tamen ex ipsis licuit mihi discere fastis:
Sacravere patres hoc duo templa die.
Accepit Phoebo nymphaque Coronide natum
Insula, dividua quam premit amnis aqua.
Juppiter in parte est; cepit locus unus utrumque,
Junctaque sunt magno templa nepotis avo.

Quis vetat et stellas, ut quaeque oriturque caditque,
Dicere? promissi pars fuit ista mei.
Felices animae, quibus haec cognoscere primis
Inque domos superas scandere cura fuit.
Credibile est illos pariter vitiisque locisque
Altius humanis exseruisse caput.
Non Venus et vinum sublimia pectora fregit,
Officiumve fori, militiaeve labor.

ex Pont. ii. 1. 39, where it is described; and as the poet was in exile at the time, the programme had probably been published before: 'Fluminaque, et montes, et in altis pascua silvis.' So we must literally understand Propert. ii. 1. 31:—

'Aut canerem ——— Nilum, cum tractus in urbem
Septem captivis debilis ibat aquis.'

287. *aeternos*] May the house of Caesar never fail. *Auctor* is Tiberius, and by *suum opus* the poet perhaps humours the emperor's jealousy of Germanicus, to whom the peace was really due.

291.] In an island (*Insula*), near the mouth of the Tiber, stood two temples or sacella, dedicated to Aesculapius and Jupiter, or, as Merkel thinks, p. cxxiv, to Vedjovis (iii. 443). Besides these there was a temple to Faunus, ii. 194. Keightley suspects, from *juncta sunt* in 294, that the two former stood close together. That of Aesculapius was dedicated in or about the year 460 (Livy x. fin.), that of Jupiter in 560 (*ibid.* xxxiv. 53). See Met. xv. 739:—

'Scinditur in geminas partes circumfluus amnis;
Insula nomen habet, laterumque a parte duorum
Porrigit acquales media tellure lacertos.
Huc se de Latia pinu Phoebeius anguis
Contulit; et finem, specie caeleste resumpta,
Luctibus imposuit, venitque salutifer urbi.'

296. *promissi mei*] See sup. 2. The following verses to 311 are an introduction to the astronomical part of his work, as 45—62 explained the general principles of the festivals. The Roman poets often express their aspirations for a knowledge of nature, in which they seem to have been conscious of their inferiority to the Greeks. Ovid describes the first astronomers as exalted far above all

Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris,
Aetheraque ingenio supposuere suo.
Sic petitur caelum, non ut ferat Ossan Olympus,
Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus caelum metabimur illis,
Ponemusque suos ad vaga signa dies.

III. NON. 3RD.

Ergo ubi nox aderit venturis tertia Nonis,
Sparsaque caelesti rore madebit humus,
Octipedis frustra quaerentur brachia Cancri;
Praeceps occiduas ille subivit aquas.

NON. 5TH.

Institerint Nonae: missi tibi nubibus atris
Signa dabunt imbres exoriente Lyra.

V. ID. 9TH.

Quattuor adde dies ductos ex ordine Nonis,
Janus Agonali luce piandus erit.
Nominis esse potest succinctus causa minister,
Hostia caelitibus quo feriente cadit;

sublunary things, and as having climbed to heaven more effectually than did the giants of old by piling Ossa on Olympus.

305. *Admovere*] A word more applicable to our telescopes than to the mere unaided science which brought the motions of the planets within human ken. — *supposuere*, 'subjected.'

307. *non ut ferat*] 'Non vero ea ratione ut,' &c.

309. *ducibus illis*] The early professors.—*metabimur*, 'we will *gauge* the heaven' (to use a modern term). The word is, however, taken from the division of the sky into *templa* or *regiones* by the augur's lituus, not from castrametation, as Keightley thinks, misled by *signa* The latter are the Zodiacal signs, which appear to rise or set, and so are in a sense *vaga;* and the meaning is, 'we will assign their proper days to certain celestial signs.' *Suus* has often the sense of *proprius* in the Fasti. Gierig reads *stata signa*, 'fixed stars.' Cf. 660.

311. *Ergo*] i. e. to proceed at once to the promised observations.

315. *Institerint Nonae*] 'Should the Nones be at hand.' So ii. 453, 'orta dies fuerit.' We can hardly say in such cases that *si* or *cum* is to be supplied. A hypothetical event is assumed as prospectively realized, and a consequence deduced from it. There is a slightly different usage in iv. 487; v. 113. Merkel gives, 'Institerint imbres missi tibi nubibus atris: Nonae signa dabunt' &c., which is the reading of most MSS., with some minor variations. Yet the order in the text seems far more probable in itself. It was the rain which gave signs of the Nones, not the Nones of the rain, for *signa* are visible marks. *Signa dabunt* may also mean 'ostendent se.' See iv. 904.

319. *succinctus minister*] Com-

Qui calido strictos tincturus sanguine cultros,
  Semper Agone? rogat; nec nisi jussus agit.
Pars, quia non veniant pecudes sed agantur, ab actu
  Nomen Agonalem credit habere diem.
Pars putat hoc festum priscis Agnalia dictum,
  Una sit ut proprio littera dempta loco.
An, quia praevisos in aqua timet hostia cultros,
  A pecoris lux est ista notata metu?
Fas etiam fieri solitis aetate priorum
  Nomina de ludis Graia tulisse diem.
Et pecus antiquus dicebat Agonia sermo:
  Veraque judicio est ultima causa meo.
Utque ea nunc certa est, ita Rex placare Sacrorum

pare iv. 413. We have 'succincti popae' in Propert. v. (iv.) 3. 62. Suetonius says of Caligula, § 32: 'Admota altaribus victima, succinctus poparum habitu, elato alte malleo, cultrarium mactavit.' It thence appears that two persons were employed to kill (at least the larger) victims, one of whom felled the animal, the other cut the throat. Ovid either speaks of one and the same *minister* in 'quo feriente,' and 'tincturus cultros,' or *ferire* must be understood of the blow of the knife (see iv. 415), and *cadit* be taken for *mactatur*. *Succinctus* refers to the short apron worn round the loins of the popa.

322. *Agone?*] 'Am I to strike?' Merkel edits *agatne*, a very inferior reading, but he has recalled *agone*, in his preface, from one of the best MSS. The indicative is rather unusual, but may have been adapted to the sound of the word. It is more likely that it comes from *ἀγών*, whether in the sense of 'agony,' or the more common one of 'an assembly.' Varro, L. L. vi. § 12: '*Agonales* per quos Rex in Regia arietem immolat, dicti ab *agone*, eo quod interrogatur a principe civitatis, et princeps gregis immolatur.' This account is confused, if not corrupt: the question was put *to* the Rex sacrificus, not *by* him; and the 'princeps gregis' introduces a totally different etymology, from *ἄγειν* or *agere*. Keightley explains *strictos cultros* 'grasped,' 'held in the hand.' But *stringere cultrum* or *gladium* is 'to draw it,' properly 'to strip it;' for the verb implies the friction caused by passing one thing roughly over another. So 'stringere glandes,' 'to strip off acorns,' Georg. i. 305; 'stringere ripas,' said of a river, Aen. viii. 63; of a weapon which grazes the skin, Aen. ix. 377; of an idea which leaves an impression on the mind, Aen. iv. 294.

325. *Agnalia*] The argument is futile: if this was the true ancient name he would have to account for the insertion of *o* in the later form. Conversely, the case might really have been so.

327. *praevisos in aqua*] Cf. Met. xv. 134: 'victima—percussa sanguine cultros Inficit in liquida praevisos forsitan unda.' Animals have an instinctive presentiment that they are going to be killed, which was wrongly attributed to the reflection of the knife in the vessel of lustral water which stood near the altar.—*metu*, 'the *agony* of fright.'

331. *Agonia*] The word is recorded by Festus, 'hostiam antiqui Agoniam vocabant,' but not by Varro. It does not sound like a genuine Italian term.

Numina lanigerae conjuge debet ovis.
Victima quae dextra cecidit victrice vocatur;
Hostibus a domitis *hostia* nomen habet.

Ante, deos homini quod conciliare valeret,
Far erat et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
Acta per aequoreas hospita navis aquas;
Thura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat factis prati de flore coronis
Qui posset violas addere, dives erat.
Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.
Prima Ceres avidae gavisa est sanguine porcae,
Ulta suas merita caede nocentis opes.
Nam sata vere novo teneris lactentia succis
Eruta setigerae comperit ore suis.
Sus dederat poenas: exemplo territus hujus

334. *conjuge ovis*] Like 'olentis uxores mariti,' said of goats, Hor. Od. i. 17. 7.—*Rex Sacrorum*, inf. ii. 21. The meaning of *debet* is, that no victim but the goat is allowed. This leads to a long digression on the different kinds of victims offered to the gods (337—456). Formerly, he says, neither incense nor bloody sacrifices were in use; only meal and salt. Men lived simply, and had no foreign luxuries. This was one of the fabled beatitudes of the golden age. Virg. Georg. ii. 536:—

'Ante etiam sceptrum Dictaei regis, et ante
Impia quam caesis gens est epulata juvencis,
Aureus hanc vitam in terris Saturnus agebat.'

342. *fila croci*] Sup. 76.

343. *herbis Sabinis*] 'Savine' (Juniperus Sabina). Like vervain (381), it was a sacred plant, for some unknown reason. Perhaps it was first used in philtres, as it has strong medicinal properties, then in incantations, lastly for religious purposes. —*laurus*, &c. See sup. 76.

347. *percussi tauri*] See on ver. 319. *Aperit viscera* is said of cutting up the victim, which was done immediately (Met. xv. 136), and probably by the same *cuter* which had killed it.

349. *Prima*] He shows that the first sacrifice of an animal arose from a desire to get rid of it as injurious, and by way of punishment, rather than from any appetite for blood. This holds of the sow and the goat. For the slaughter of oxen and sheep other reasons are assigned (inf. 361 seqq.), for that of the latter, however, not a very different one, v. 381.

Palmite debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem
Talia non tacito dicta dolore dedit:
Rode, caper, vitem: tamen hinc, cum stabis ad aram,
In tua quod spargi cornua possit erit.
Verba fides sequitur; noxae tibi deditus hostis
Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit: nocuit quoque culpa capellae:
Quid 'bos, quid placidae commeruistis oves?
Flebat Aristaeus, quod apes cum stirpe necatas
Viderat inceptos destituisse favos.
Caerula quem genitrix aegre solata dolentem
Addidit haec dictis ultima verba suis:
Siste, puer, lacrimas: Proteus tua damna levabit,
Quoque modo repares quae periere dabit.
Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus.
Pervenit ad vatem juvenis, resolutaque somno
Alligat aequorei brachia capta senis.
Ille sua faciem transformis adulterat arte;
Mox domitus vinclis in sua membra redit,
Oraque caerulea tollens rorantia barba,
Qua, dixit, repares arte requiris apes?

354. *debueras abstinuisse*] Accurate latinity requires *debueras* or *debebas abstinere*. But in the poets the perfect infinitive of the one verb and the pluperfect of the other are often combined. Heroid. xii. 4: 'debuerant fusos evoluisse meos.' Trist. iii. 13. 4: 'debueras illis imposuisse manum.' Tibull. iii. *ult.*: 'debueram sertis implicuisse comas.' Similarly inf. iii. 480, 'potui dedoluisse.'—Varro (L. L. v. § 97), '*capra*, carpa, a quo scriptum *omnicarpae caprae*.' On *palmes* see sup. 152. The goats not only eat the young shoots, but they nibble the bark from the stems, which is alluded to in the next verse. Martial, iii. 24. 1, 'Vite nocens rosa stabat moriturus ad aras Hircus, Bacche, tuis victima grata sacris.' Virg. Georg. ii. 371:—

'Frigora nec tantum ——
Quantum illi nocuere greges, durique venenum
Dentis, et admorso signata in stirpe cicatrix.
Non aliam ob culpam Baccho caper omnibus aris
Caeditur.'

The Romans did not know that a tree cannot live when the continuity of circulation has been interrupted in the bark. Hence they fancied that the mischief was really caused by the poison of the bite.

359. *noxae deditus*] i. e. ad poenam traditus. It appears to be a law term.

363. *Aristaeus*] This account is in great measure borrowed from Virgil, Georg. iv. 315, where there are some slight variations in the narrative.

Obrue mactati corpus tellure juvenci;
Quod petis a nobis, obrutus ille dabit.
Jussa facit pastor; fervent examina putri
De bove; mille animas una necata dedit.
Pascit ovem pratum: verbenas improba carpsit
Quas pia dis ruris ferre solebat anus.
Quid tuti superest, animam cum ponat in aris
Lanigerumque pecus ruricolaeque boves?
Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine caesa Dianae,
Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviae libare Sapaeos
Et quicumque tuas accolit, Haeme, nives.

379. *putri*] The word properly means 'soft,' 'crumbling,' or 'not cohering,' and is opposed to *lentus*, 'sticky,' 'tough.' Hence it expresses the softening of decomposition. But 'putrid' is a secondary and not a common meaning. It is of course an impossibility that bees should really be so produced. Either the maggots were mistaken for the grubs of bees, or a nest of bees found in a dry carcase gave rise to the idea that they had been spontaneously generated there.

381.] The common reading is *poscit ovem fatum*, which Keightley retains. The best MSS. give *pascit ovis prato* (thus Merkel), or *pratum*. There seems no objection to the latter: 'the field feeds the sheep,' while *pascit* for *pascitur* is at least unusual. Cf. Hor. Carm. i. 31. 15, 'me pascunt olivae, Me cichorea levesque malvae.'—*verbenas*. See on 343. Keightley says, 'the legend here alluded to is not noticed by any other writer.' There is no legend to notice. Sheep were fond of the plant, and were slaughtered for eating it. It is said that *verbena* means any plant or shrub used for sacred purposes.

384.] The epithets are not *otiose*:—'when even the wool-bearing sheep and farm-tilling steer do not escape, what animal can expect safety?'

385. *Persis*] Περσὶς αἶα, Aesch. Pers. 252. (The name *Persia* is said not to be classical.) Keightley thinks that Ovid had in view Herod. i. 216, who says of the Massagetae, θεῶν μοῦνον Ἥλιον σέβονται, τῷ θύουσι ἵππους. νόμος δὲ οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται.—*Hyperiona*, the sun; the Persian Mithras. In Homer it is an epithet of ἥλιος, ὁ ὑπεριὼν, or rather an adjective formed from the participle. Hesiod makes the Sun to have been born from Hyperion and Theia, Theog. 371—4. A feminine *Hyperionis* occurs in v. 159.

387. *triplici Dianae*] See on 141. Here the Greek Artemis is meant. —*pro nulla virgine*, 'quamquam non, ut olim, pro virgine.' Gierig.

389. *Triviae*] Trivia or Hecate (sup. 141) was a really Thracian, i.e. Pelasgic, goddess, and in this passage is rightly distinguished from Diana. The Sapaei were a Thracian nation, Herod. vii. 110.—*vidi* means that he had been an eye-witness to the fact; for he landed in Thrace when first sent into banishment. Trist. i. 10.

Caeditur et rigido custodi ruris asellus:
Causa pudenda quidem est, sed tamen apta deo
Festa corymbiferi celebrabas Graecia Bacchi,
Tertia quae solito tempore bruma refert.
Di quoque cultores in idem venere Lyaei,
Et quicumque joci non alienus erat,
Panes et in venerem Satyrorum prona juventus,
Quaeque colunt amnes solaque rura deae.
Venerat et senior pando Silenus asello,
Quique rubro pavidas inguine terret aves.
Dulcia qui dignum nemus in convivia nacti
Gramine vestitis accubuere toris.
Vina dabat Liber; tulerat sibi quisque coronam;
Miscendas large rivus agebat aquas.
Naïdes effusis aliae sine pectinis usu,
Pars aderant positis arte manuque comis.
Illa super suras tunicam collecta ministrat,
Altera dissuto pectus aperta sinu.

23. Pausanias, iii. 14. 9, says that the Spartan youths sacrificed a dog to Enyalius, and that no other Greeks used this victim except the Colophonians, who offered it to Hecate.

391. *custodi ruris*] Priapus; see v. 415.

392. *pudenda*] sc. ipsi.

394. *tertia bruma*] He means the τριετηρίδες, or feasts which recurred after an interval of two years, and in the season of the year which was during the months nearest the shortest day. It does not appear that any one of the four Dionysia is meant.

397. *Panes*] Πανίσκοι, counterparts of the god Pan, whose connexion with satyrs and revellers made him a fit associate for Bacchus.—*Silenus*, inf. iii. 750.

398. *deae*] The Naid and Dryad nymphs. To the former class the name *Lotis* (Λωτὶς) belongs, from the water-lotus (*Nymphaea Lotus*).

399. *pando*] Curved in the back. Virg. Georg. ii. 194, 'lancibus et pandis fumantia reddimus exta.' *Ibid.* 445, 'pandas ratibus posuere carinas.' See inf. iii. 749.

403. *vina dabat*] For the god used to make wine issue from the ground for the use of his votaries See iii. 785.

404. *large*] There is another reading *parce*. Either *large agebat* or *parce miscendas* gives a satisfactory sense.

407. *tunicam collecta*] Not 'tucked up *as to* her tunic,' but '*having* her tunic tucked up.' The idiom appears to represent the Greek συστειλαμένη τὸν χιτῶνα, or συνεσταλμένη. The Greek perfect passive participle often has this middle sense; and its great elegance and convenience tempted the Roman poets to imitate it. The following are examples: inf. vi. 507: 'dissimulata deam.' Virg. Georg. iii. 307: 'Tyrios incocta rubores.' *Ib.* iv. 337: 'caesariem effusae nitidam.' Ecl. i. 55: 'florem depasta salicti.' *Ib.* iii. 106: 'flores inscripti nomina regum,' like δέλτον ἐγγεγραμμένην ξυνθήματα, Soph. Trach. 158. Aen. vii 503: 'palmis percussa lacertos.' *Ib.*

Exserit haec humerum, vestem trahit illa per herbas,
Impediunt teneros vincula nulla pedes.
Hinc aliae Satyris incendia mitia praebent;
Pars tibi, qui pinu tempora nexa geris;
Te quoque, inexstinctae Silene libidinis, urunt:
Nequitia est, quae te non sinit esse senem.
At ruber hortorum deus et tutela Priapus
Omnibus ex illis Lotide captus erat.
Hanc cupit, hanc optat, solam suspirat in illam,
Signaque dat nutu, sollicitatque notis.

x. 157: 'rostro Phrygios subjuncta leones.' Hor. Ep. i. 1. 56: 'suspensi loculos.' Propert. i. 3. 11: 'sensus deperditus omnes,' *διεφθαρμένος τὰς φρένας*. *Ib.* 34: 'fixa cubitum.' *Ib.* i. 5. 8: 'nixa caput.' *Ib.* iii. 7. 24: 'fusa brachia.' This remark does not necessarily apply to *pectus aperta* in the pentameter. There are many participles which have passed completely into ordinary adjectives, like *acutus*, *tutus*. *rectus*, *beatus*, &c.

Ibid. ministrat] It was the custom for fair girls to serve at banquets. Theognis, v. 995, *χέρνιβα δ' αἶψα θύραζε φέροι στεφανώματα δ' εἴσω Εὐειδὴς ῥαδιναῖς χερσὶ Λάκαινα κόρη*.

409. *exserit*] As Greek dresses are described, we must think of the *χιτὼν* or *χιτωνίσκος* rather than of the Roman *tunica*, which however was derived from it. The former was fastened over the shoulders by clasps, so that if one side was left loose, the shoulder would protrude: *dissuto sinu* cannot easily be understood unless we suppose that it was laced up in front.—*vestem trahit* means that it was not tied round the waist with the zona, which so held up the long *χιτὼν* that a part of it was overlapped, and hung from it in folds or tucks. See on ii. 321.

410. *vincula nulla*] Their feet were not encumbered with sandals or shoes, but their legs were bare below the knee. See iii. 823.

411. *Hinc*] sc. from their negligent attire.—*qui pinu*, &c., i. e. Pan.

414. *Nequitia est*] He means that in all but lust he was an old man. *Nequitia* is a synonym of *libido*, though it often refers to actions rather than propensities.

415. *hortorum deus*] His figure was indecently represented and placed in gardens. Georg. iv. 110:—

'Et custos furum atque avium cum falce saligna
Hellespontiaci servet tutela Priapi.'

He was worshipped at Lampsacus on the Hellespont. See inf. 440: vi. 341—345. Martial tells of an impudent thief, who, finding nothing else to steal in a garden, stole the tutelary Priapus, vi. 72.—*ruber*, 'rubicundus,' vi. 319, compared with 333.

416. *Lotide captus*] The preposition is omitted for obvious reasons, though generally added with persons. He was not 'taken *by*,' but 'captivated *with*,' Lotis. In other words, *Lotis* is not the agent, but the object. See on ii. 85.

418. *notis*] This was a species of 'nequitia' well known to the Romans in their mixed banquets of both sexes. Sometimes they wrote on the table certain private marks. Tibull. i. 2. 21:—

'Illa viro coram nutus conferre loquaces,
Blandaque compositis abdere verba notis.'

Ibid. i. 6. 19:—

Fastus inest pulchris, sequiturque superbia formam;
Irrisum vultu despicit illa suo.
Nox erat, et, vino somnum faciente, jacebant
Corpora diversis victa sopore locis.
Lotis in herbosa sub acernis ultima ramis,
Sicut erat lusu fessa, quievit humo.
Surgit amans, animamque tenens vestigia furtim
Suspenso digitis fert taciturna gradu.
Ut tetigit niveae secreta cubilia nymphae,
Ipsa sui flatus ne sonet aura cavet.
Et jam finitima corpus librabat in herba:
Illa tamen multi plena soporis erat.
Gaudet, et a pedibus tracto velamine vota
Ad sua felici coeperat ire via.
Ecce rudens rauco Sileni vector asellus
Intempestivos edidit ore sonos.
Territa consurgit nymphe, manibusque Priapum
Rejicit, et fugiens concitat omne nemus.
Morte dedit poenas auctor clamoris; et haec est
Hellespontiaco victima grata deo.
Intactae fueratis aves, solatia ruris,
Assuetum silvis innocuumque genus,
Quae facitis nidos, et plumis ova fovetis.
Et facili dulces editis ore modos.
Sed nihil ista juvant, quia linguae crimen habetis,
Dique putant mentes vos aperire suas.
Nec tamen hoc falsum: nam, dis ut proxima quaeque,
Nunc penna veras, nunc datis ore notas.

Neu, te decipiat nutu, digitisque liquorem
Ne trahat, et mensae ducat in orbe notas.'

Trist. ii. l. 454: 'et tacitam mensae ducit in orbe notam.' At other times they made signs with their fingers, &c.

419. *Fastus*] This is often used of contempt shown to a lover's addresses. Propert. i. l. 3, where see note.

429. *librabat*] 'balanced,' as those do who walk on tip-toe.

440. *Hellespontiaco*] Catullus, xviii.:

'Hunc lucum tibi dedico, consecroque, Priape,
Qua domus tua Lampsaci est, quaque silva, Priape;
Nam te praecipue in suis urbibus colit ora
Hellespontia, ceteris ostreosior oris.'

Ovid, Trist. ii. 10. 26: 'et te ruricola, Lampsace, tuta deo.'

441. *Intactae*] The argument is resumed from v. 391: 'birds also are slain as victims to certain deities.'

447. *tamen*] Some anticipated

Tuta diu volucrum proles tum denique caesa est,
Juveruntque deos indicis exta sui.
Ergo saepe, suo conjunx abducta marito,
Uritur Idaliis alba columba focis.
Nec defensa juvant Capitolia, quo minus anser
Det jecur in lances, Inachi lauta, tuas.
Nocte deae noctis cristatus caeditur ales,
Quod tepidum vigili provocat ore diem.

Interea Delphin clarum super aequora sidus
Tollitur, et patriis exserit ora vadis.
IV. ID. 10TH.
Postera lux hiemem medio discrimine signat,
Aequaque praeteritae quae superabit erit.
III. ID. 11TH.
Proxima prospiciet Tithono Aurora relicto
Arcadiae sacrum pontificale deae.

objection is implied: '(Quod ut temere dictum videatur,) non *tamen* plane falsum est, nam,' &c. See sup. 45.—*dis proxima*, sc. ut quaeque altius volat. The nearer they were to heaven the more closely they were acquainted with the conversation of the gods, which they were thought to communicate by voice (*oscines;* whence *omen* for *oscimen*, Varro, L. L. vi. § 76), or by flight (praepetes).

452. *Idaliis focis*] The dove was offered to Venus. Propert. v. (iv.) 5. 65:—

'Sed cape torquatae, Venus O regina, columbae
Ob meritum ante tuos guttura secta focos.'

453. *anser*] The goose was sacred to Io, or Isis, and Osiris. Juv. vi. 540: 'ansere magno Scilicet et tenui popano corruptus Osiris.' Keightley refers to Pausan. x. 32. 9, who says that the rich used to sacrifice to Isis (in Phocis) oxen and stags, but the poor only geese and guinea fowls.—*lauta* alludes to the fondness of the Romans for the liver of the goose as a dainty *morceau*. Juv. v. 114, 'anseris ante ipsum magni jecur, anseribus par Altilis,' &c.—*lances* is used instead of *aras*, as if the goddess was to be regaled with the delicacy, rather than propitiated by the sacrifice. The story of the geese awaking the guards in the Capitol when nearly surprised by the Gauls is well known: see the fine passage, Aen. viii. 655, seqq.

459. *medio discrimine*] The division is quite arbitrary, and does not coincide with *bruma*, the shortest day. The commencement of spring was dated from Feb. 9 (ii. 150).

462. *Arcadiae deae*] Carmenta or Carmentis, the mother of Evander, and called *dea* as one of the Camenae. (On the participial form, like *sementis*, see *Varronianus*, p 298.) Both names are connected with *carmen:* see inf. 632. Varro, L. L. vii. § 26: '*Casmenarum* priscum vocabulum ita natum ac scriptum est; alibi *Carmenae* ab eadem origine sunt declinatae. In multis verbis, in quo antiqui dicebant *s* postea dictum *r*.—Quare est *Casmena* Carmena, ut carmina, carmen; *r* extrito Camena factum.' A similar change is *Camilla* from *Casmila*, which is said to be a Pelasgic

Te quoque lux eadem, Turni soror, aede recepit,
Hic ubi Virginea campus obitur aqua.
Unde petam causas horum moremque sacrorum? 465
Dirigat in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
Propositoque fave, ne tuus erret honos.
Orta prior luna, de se si creditur ipsi,
A magno tellus Arcade nomen habet. 470
Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacrae sanguine matris erat,
Quae, simul aetherios animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat haec nato motus instare sibique, 475
Multaque praeterea, tempore nacta fidem.

word, Virg. Aen. xi. 543. If a real person, Evander was a Pelasgian. See Heyne on Aen. viii. 51. The Carmental gate at Rome derived its name from an altar erected near the spot to this prophetess. Virg. Aen. viii. 337:

'—— progressus (Evander), monstrat et aram,
Et Carmentalem Romano nomine portam,
Quam memorant Nymphae priscum Carmentis honorem
Vatis fatidicae;' &c.

463. *Turni soror*] The nymph Juturna. See ii. 585, Aen. xii. 138, seqq.; inf. 703. Her temple was in the Campus Martius, and was erected by Lutatius Catulus; but the spring or spa so called was in the Forum. Perhaps the name is a corruption of 'diuturna,' or 'jugiturna' (jugis), i. e. 'perennis aqua.' But it was usually derived from *juvare*, as by Varro, L. L. v. § 71.

464. *Virginea aqua*] 'The aqua Virgo brought by Agrippa through aqueducts from a marshy place eight miles from Rome on the Collatine road, for the supply of his thermae. It was conducted below the gardens of Lucullus, which were on the Pincian hill, and so *compassed* the Campus Martius. It still supplies the beautiful Fontana Trevi. Its name, Frontinus (de Aquaed. 10) says, was owing to its springs having been pointed out by a maiden, but it more probably came from the supposed purity of its waters.' *Keightley*. Martial, xi. 47. 6, 'corpus perfundit gelida Virgine;' cf. *ibid.* v. 20. 9, and vi. 42. 18. Trist. iii. 12. 22, 'defessos artus Virgine tingit aqua.' Ep. ex Pont. i. 8. 38, 'stagnaque et Euripi Virgineusque liquor.' (It is difficult in some places to say whether *virgo* may not be a general epithet, like 'virgo charta,' Mart. i. 67. 7.)

469. *Orta prior luna*] This absurd legend seems to have arisen from a misapprehension of *προσέληνοι*, an Arcadian word. Etymol. Mag. in v. *προυσελλεῖν* λέγουσι *τὸ ὑβρίζειν· καὶ οἱ Ἀρκάδες, ἐπειδὴ λοιδορητικοί εἰσι.* Other grammarians, quoted by Hermann on Prom. Vinct. 439, repeat the statement. See inf. ii. 290.—*Arcade*. He was the son of Callisto, ii. 153.

471. *clarus utroque*] His father was Mercury, who was worshipped with special honours by the Arcadians. See Aen. viii. 138.

475. *dixerat*] 'She had predicted that she and her son would have to fly; and the event proved her to be right.' It is not necessary to supply

Nam juvenis nimium vera cum matre fugatus
Deserit Arcadiam Parrhasiumque larem.
Cui genitrix flenti, Fortuna viriliter, inquit,
—Siste, precor, lacrimas—ista ferenda tibi est.
Sic erat in fatis, nec te tua culpa fugavit,
Sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris sed numinis iram;
Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus;
Obruit ingentes ista procella viros.
Passus idem est Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exul humo.
Passus idem Tydeus, et idem Pagasaeus Iason,
Et quos praeterea longa referre mora est.
Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno,
Et tibi, crede mihi, tempora veris erunt.

est with *nacta*, which refers not to the time when she spoke it, but to that of the poet, who knew that it had been realised. 'Dixerat, et tempore factum erat, ut crederetur ei, cum nonnulla ex praedictis jam evenissent.'

482. *deo*] The ablative absolute. —*urbe* for *ex urbe*, as the Greeks say διώκεσθαι πόλεως, Aesch. Cho. 281. Inf. iii. 559, 'pellitur Anna domo.'

483. *numinis iram*] In this Ovid alludes to his own banishment, as inf 540.

485. *Conscia*] As a man feels his guilt or innocence, so he either despairs or hopes. He was said to have killed his father accidentally.

488. *Obruit*] The perfect tense.—*procella*, sc. malorum exilii.

490. *Aonia*] Boeotia, the country of the Muses, called *Aonides*. Cf. Eurip. Phoen. 640: Κάδμος ἔμολε τάνδε γᾶν—οὗ κατοικίσαι πεδία νιν τὸ θέσφατον πυροφόρ' Ἀόνων ἔχρη. (MSS. πυροφόρα δόμων ἔχρησε.)

493. *Omne solum*] This fine sentiment is from the well-known fragment of Euripides:—

ἅπας μὲν ἀὴρ ἀετῷ περάσιμος.
ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς.

495. *tamen*] See on 45, sup. The sense is, 'nec tempestas, quamquam saepe furit, toto tamen anno horret.' Compare Propert. ii. 4. 9:—

'Quippe ubi nec causas nec apertos cernimus ictus,
Unde tamen veniant tot mala, caeca via est;'

and *ib.* 5. 5, 'inveniam tamen e multis fallacibus unam,' i.e. 'quamvis pleraeque sint fallaces, tamen,' &c. For the sentiment cf. Hor. Od. ii. 9. 1, 'non semper imbres nubibus hispidos Manant in agros.' Keightley adds Theocr. iv. 44, χὠ Ζεὺς ἄλλοκα μὲν πέλει αἴθριος, ἄλλοκα δ' ὗει.

Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Jamque ratem doctae monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.
Fluminis illa latus, cui sunt vada juncta Tarenti,
Aspicit et sparsas per loca sola casas.
Utque erat immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter;
Et procul in dextram tendens sua brachia ripam,
Pinea non sano ter pede texta ferit;
Neve daret saltum properans insistere terrae,
Vix est Evandri vixque retenta manu.
Dique petitorum, dixit, salvete locorum,
Tuque novos caelo terra datura deos,
Fluminaque, et fontes quibus utitur hospita tellus,
Et nemorum silvae, Naïadumque chori,
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede!
Fallor? an hi fient ingentia moenia colles,
Juraque ab hac terra caetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?

501. *Tarenti*] Very little is known of this place, which seems to have been a plot of low ground in the Campus Martius, occasionally overflowed by the river. An altar of Dis existed on the spot, said to be concealed, perhaps by the alluvial deposits. Martial, i. 70. 2, writes 'Tarentos,' as also in iv. 1. 8, according to the best MSS., but 'Terento' in x. 63. 3. Varro, in a corrupt passage, L. L. vi. § 24, mentions Tarentum in connexion with certain sacrifices to the Dii Manes. Merkel (p. cxlvii) quotes Servius on Aen. viii. 63, '(Tiberis) in aliqua etiam urbis parte Tarentum dicitur, eo quod ripas terat.'

504. *Continuit manum*] As if to stop the ship, or bring it ashore, in her eagerness to land. The prophecy of Carmentis is a fine and wild strain; and like that of Anchises at the close of Aen. vi., is ingeniously turned into a glorification of the reigning emperor.

505. *dextram*] To one ascending the river, Rome was on the right bank. See sup. on 241.—*pinea texta*, the deck, or perhaps generally for *navim*.

509, 10. *dii—deos*] She greets the indigenous gods already there, and foretells the addition of others, such as Vesta from Troy, and Romulus and the Caesars.

513. *Este visi*] The imperative is used, as not unfrequently in the Greek tragedies, for the optative. The sense, indeed, is nearly equivalent to *salvete, favete*, &c.

517. *olim*] In the present tense *promittitur* futurity is clearly implied. Not that *olim*, which is the locative of *ole* for *ille*, properly means anything more than '*that* time,' where the speaker is supposed to point either before or behind. It

Et jam Dardaniae tangent haec litora pinus.
Hic quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma?
Indue: non humili vindice caesus eris.
Victa tamen vinces, eversaque Troja resurges;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammae:
Num minus hic toto est altior orbe cinis?
Jam pius Aeneas sacra, et sacra altera patrem,
Afferet: Iliacos excipe, Vesta, deos.
Tempus erit cum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo;
Et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei, licet ipse recuset,

corresponds to ποτὲ, and often means 'some day,' *aliquando*, as in Hor. Od. iv. 4. 5. On the prophecy see vi. 359. Virg. Aen. viii. 340.

519. *jam tangent*] 'Jam' is used even with a future tense when an event is impending, and so already all but realised, as Pers. ii. 50, 'jam dabitur, jamjam.' Aeneas arrived but a few years later than Evander. Virgil describes their interview in Aen. viii.—*femina*, Lavinia, the daughter of Latinus, who was sought in marriage by both Turnus and Aeneas.

521. *funesta arma*] Pallas, the son of Evander, was slain by Turnus, while fighting on the side of Aeneas, but was avenged by the latter when he killed Turnus. It is evident that in all this the poet had the Aeneid in mind.

524. *ista ruina*] The fall of Troy will eventually bring about the fall of Greece, because that nation will be subjugated in its turn to Rome, built, as it were, on the ruins of Troy. Propert. v. (iv.) 1. 53:—

'Vertite equum Danai, male vincitis.
Ilia tellus
Vivet, et huic cineri Juppiter arma dabit."

526. *Num minus*, &c.] 'Nihilo tamen minus ex illo cinere imperium orietur, totum terrarum orbem occupans.' *Gierig.*

528. *Iliacos deos*] This seems to mean the Palladium (vi. 422), which, though not brought to Rome with the Penates by Aeneas, was kept in the temple of Vesta. Some have thought from Tac. Ann. xv. 41, 'delubrum Vestae cum Penatibus populi Romani exustum,' that the Penates also were kept there; but Ritter shows that the writer means 'cum delubro Penatium,' from Varro, L. L. v. § 54.—*patrem afferet* is not more accurate, since Anchises died before he reached Italy.

529. *idem*] This is applicable either to Julius or Augustus Caesar, in their capacity of Pontifex Maximus. The latter transferred the custody of the sacred fire, on which the destinies of the empire were said to depend, to his own house on the Palatine, iv. 949.—*ipso deo*, Augustus, now dead, but a *deus* even when alive, according to the extravagant assertion of Roman flatterers.

533.] Tiberius, the adopted son of Augustus, and therefore grandson of Julius, affected hesitation to accept the onerous duties of the empire.

Pondera caelesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
Sic Augusta novum Julia numen erit.
Talibus ut dictis nostros descendit in annos,
Substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exul in herba.
Felix, exilium cui locus ille fuit!
Nec mora longa fuit; stabant nova tecta, nec alter
Montibus Ausoniis Arcade major erat.

Ecce boves illuc Erytheïdas applicat heros
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur
Incustoditae lata per arva boves.

Tac. Ann. i. 11, 'Versae inde ad Tiberium preces. Et ille varie disserebat, de magnitudine imperii, sua modestia. Solam divi Augusti mentem tantae molis capacem; se in partem curarum ab illo vocatum experiendo didicisse quam arduum, quam subjectum fortunae regendi cuncta onus.' Epist. ex Pont. iv. 13. 27:—

'Esse parem virtute patri, qui frena coactus
Saepe recusati ceperit imperii.'

This passage, 531—536, was added on the revision of the poem. For Livia, wife of Augustus, was not called Julia and Augusta till after the will of the late Emperor had been read. Tac. Ann. i. 8, 'Nihil primo senatus die agi passus nisi de supremis Augusti; cujus testamentum. inlatum per virgines Vestae, Tiberium et Livium haeredes habuit. Livia in familiam Juliam nomenque Augustae adsumebatur.' She was not deified till the reign of Claudius. Suet. Claud. §11, 'Aviae Liviae divinos honores—decernendos curavit.'

537. *Tubibus*, &c.] 'When by such sayings she came down to present times, her prophetic tongue stopped short at (i.e. when it had got to) the middle of her speech.' This is a Greek idiom, 'to end *at* a subject.' See ii. 755.

540. *exilium*] This is said feelingly, as he revised the poem in his exile at Tomi. See iv. 82.

543. *Erytheïdas*] Erythea was on the south-west coast of Spain, probably the small peninsula on which Cadiz stands. The arrival of both Evander and Hercules was a ready way of accounting for certain Greek rites and names which were really due either to the Greek colonies in the south of Italy, the Sicilian Greeks, or the Pelasgic immigrants of very early times. The Romans of the empire laboured not only to identify themselves with the Greeks, but to make out a plausible story for every characteristic they possessed in common with that nation. Their religion, as Merkel well observes, p. lii, was essentially historical; they took nothing without knowing, or trying to know, whence it came. In the present narrative Ovid must have had Virgil, Aen. viii. 190, &c., and Propertius, v. 9, in his view, and perhaps also Ennius. Hercules, having brought from the west the herds of Geryon, is entertained by Evander at his new town on the Palatine.—*applicat*. See on iii. 750.

Mane erat: excussus somno Tirynthius hospes
De numero tauros sentit abesse duos.
Nulla videt quaerens taciti vestigia furti:
Traxerat aversos Cacus in antra feros,
Cacus Aventinae timor atque infamia silvae,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande: pater monstri Mulciber hujus erat.
Proque domo longis spelunca recessibus ingens,
Abdita, vix ipsis invenienda feris.
Ora super postes affixaque brachia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Jove natus abibas;
Mugitum rauco furta dedere sono.
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat objice montis:
Vix juga movissent quinque bis illud opus.
Nititur hic humeris, caelum quoque sederat illis,
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor aethera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata proelia dextra,
Remque ferox saxis stipitibusque gerit.
Quis ubi nil agitur, patrias male fortis ad artes

550.] This verse occurs with little difference in Prop. v. 9. 12, and Martial, v. 65. 6. The idea was probably borrowed from the Homeric hymn to Mercury. It was not that he found no footmarks, but that those which were there only perplexed him, as leading in the wrong direction. The legend of Cacus, so evidently connected with Vulcan and volcanic fires (inf. 573), perhaps records some ancient outbreak in the Campanian Solfatara or Phlegraean plains, destructive (*κακὸν*) to herds which had recently been placed there. See Merkel, p. ccxxxvii.

553. *pro corpore*] *κατὰ τὸ σῶμα*, 'in proportion to his stature.'

559. *Servata male*] The sense is, Hercules was going away *minus* his two bulls, when the bellowing of the lost animals to the herd as it passed the cave aroused his attention.—*accipio revocamen*, like the Greek *δέχομαι τὸν οἰωνόν*, said when any one acts on a hint dropped or an expression used which can be interpreted as an omen.

565. *caelum quoque*] 'adeo validi erant,' is implied. Her. ix. 17:—

'Quod te laturum est, caelum prior
ipse tulisti:
Hercule supposito sidera fulsit
Atlas.'

568. *subsedit*] i. e. a depression was made.

Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Aetnaeo fulgur ab igne jaci.
Occupat Alcides, adductaque clava trinodis
Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos,
Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Juppiter, unum
Victor, et Evandrum ruricolasque vocat;
Constituitque sibi, quae Maxima dicitur, aram,
Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater prope tempus adesse,
Hercule quo tellus sit satis usa suo.
At felix vates, ut dis gratissima vixit,
Possidet hunc Jani sic dea mense diem.

IDUS. 13TH.

Idibus in magni castus Jovis aede sacerdos
Semimaris flammis viscera libat ovis;

574. *fulgur*] 'Flashes of forked lightning, issuing from the column of ashes, darted in every direction; and the rolling thunders were distinctly heard, and distinguished from the sounds which proceeded from the interior of the volcano. In no other eruption had the play of the electric forces formed so striking a feature.' Humboldt, describing the eruption of Vesuvius, in 1822. He adds, 'This phenomenon is associated in all climates with the close of a volcanic eruption.' *Fulgur*, however, may here mean only 'brightness,' σέλας. Lucretius uses 'flammaï fulgura,' i. 726.

575. *Occupat*] This word, as observed on Propert. v. 10. 14, means 'closes with him,' i. e. anticipates the blow before harm can be inflicted. Keightley quotes Q. Curtius, ix. 1, 'jussit—quatuor admoveri canes, qui celeriter occupaverant feram.' So Propert. v. 4. 84, 'nec mora, vocales occupat ense canes.' So also Metam. xii. 342, 'conantem stipite duro Occupat Alcides.' It is nearly the Greek φθάνειν, or κιγχάνειν. Thus Ovid speaks of his ship outstripping others, Trist. ii. 10, 5: 'Nec comites volucri contenta est vincere cursu; Occupat egressas quamlibet ante rates.'

581. *Constituit sibi*] i. e. 'suo numini postea colendo, quanquam adhuc mortalis.' See Propert. v. 10. 7. Aen. viii. ut sup. But the present sacrifice of a bull is not to be confounded with the Ara Maxima. It was merely in thanksgiving for the victory.—*de bove.* The Forum Boarium.

583. *Nec tacet*] The meaning is, that Hercules erected an altar to himself, and Evander knew the reason of it from his mother, who foretold that the time was at hand when the earth should have done with Hercules, and he would become a demigod.

586. *dea*] 'Postquam et ipsa dea facta est.'

587. *Idibus*] The ides of every month were sacred to Jupiter, sup. 56, where it is said that a full-grown lamb, *grandior agna*, was

Redditaque est omnis populo provincia nostro,
  Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras,
  Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat: alter Isauras,
  Aut Cretum domitas testificatur opes;

offered on that day. It must there be understood as a general term, or rather, as a metrical license, for the sort of victim is here defined, viz. a *vervex*, or castrated animal. *Castus* implies the virtuous life of a priest, and certain ceremonial observances which he was bound to keep. See inf. ii. 26, and Plut. Quaest. R. § 109.—*libat* here means simply 'offers.' See inf. 647; ii. 633. 653.

589. *provinciu*] This concession of the provinces to the senate and people was a change in the original policy of Augustus. At first he considered the patronage too important to be trusted out of the imperial hands. But Merkel (p. lx) observes that *all* the provinces never were resigned by Augustus; and he would read *immunis*, i. e. 'belli immunis, quieta.' Suet. Oct. § 47, 'Provincias validiores, et quas annuis magistratuum imperiis regi nec facile nec tutum erat, ipse suscepit: ceteras proconsulibus sortito permisit; et tamen nonnullas commutavit interdum; atque ex utroque genere plerasque saepius adiit.' This was B.C. 27, when the title of Augustus was conferred upon him.—*tuus avus.* See sup. 3.

591.] He proceeds to show that out of many honorary titles that had been conferred none ever equalled the dignity of 'Augustus.'—*ceras*, i. e. 'imagines,' waxen masks of ancestors kept in the atria (sup. 135) of the great. They were probably real likenesses taken during life, and painted artistically (Trist. ii. 521). Wax was used, as being durable and easily moulded into any shape. The figures were ranged round the atrium, with the name written under each; whence *perlege* in the present passage. Sometimes they were so numerous or so large as to be quite an encumbrance. Martial ii. 90. 6, 'atriaque immodicis arctat imaginibus.' The making of them, as so many were required, must have formed a regular trade. Hence Juven. vii. 237, 'Exigite ut mores teneros ceu pollice ducat, Ut siquis cera vultum facit.' Cf. *ibid.* viii. 2 and 19. Martial vii. 44:—

'Maximus ille tuus, Ovidi, Caesonius hic est,
  Cujus adhuc vultum vivida cera tenet.'

Hence also any ordinary portrait was called *cera*, as Her. xiii. 152. Virgil had these *imagines* in view, Aen. vii. 177, 'Quin etiam veterum effigies ex ordinea vorum Antiqua e cedro.' Further information will be found in Becker's *Gallus*, p. 512.

593.] Examples are given of honourable surnames (*agnomina*) conferred for great public services. The Scipios had the title of Africanus. Publius Servilius that of Isauricus, from the Isaurae, a Cilician people conquered by him; Q. Caecilius Metellus was styled Creticus, for his conquest of Crete, B.C. 66, though he did not take the title till B.C. 62; another of the same name, who was consul in 109, was called Numidicus for defeating Jugurtha. M.' Valerius Maximus obtained the title of Messala from Messana in Sicily. Scipio (P. Aemilianus) was called Numantinus from Numantia in Spain. Compare Propert. v. 11. 29:—

Hunc Numidae faciunt, illum Messana superbum;
  Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
  Me miserum, virtus quam brevis illa fuit!
Si petat a victis, tot sumat nomina Caesar,
  Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut torquis ademptae,
  Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est;
  Sed qui te vicit, nomine major erat.
Nec gradus est ultra Fabios cognominis ullus;
  Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes;
  Hic socium summo cum Jove nomen habet.
Sancta vocant *augusta* patres: *augusta* vocantur
  Templa sacerdotum rite dicata manu.

Si cui fama fuit per avita tropaea decori,
  Afra Numantinos regna loquuntur avos.'

Martial ii. 2:—

'Creta dedit magnum, majus dedit Africa nomen,
  Scipio quod victor, quodque Metellus habet.'

596. *notam*] Here for *famam*. More commonly it means *opprobrium*, as Propert. i. 18. 8, 'nunc in amore tuo cogor habere notam.'

597. *Druso*] This was the father of Germanicus, and brother of the Emperor Tiberius, and must not be confounded with the Drusus of ver. 12, supra. He was born shortly after Augustus had married Livia, who had been divorced from Tib. Claudius Nero. It is to his honour that Horace wrote Od. iv. 4, to celebrate his early victories. He died near the Rhine of a fall from his horse, in the year B.C. 9.

599. *Caesar*] He appears to mean Julius, as he has been contrasting with others the title of Augustus.—*si petat*, because in fact he had no agnomen.

601. *Ex uno*] From gaining a victory over a single champion, as Manlius Torquatus and Valerius Maximus Corvinus.

603. *Magne*] Pompey the Great, who, however, was less great than his conqueror, Julius Caesar. The sense is, 'magnae erant res tuae,' i.e. facta tua. Pompey was a man the Romans thoroughly loved and admired; Julius was a man whom they feared (Juven. x. 109), and Augustus one whom they disliked and flattered. Propertius can hardly restrain his enthusiasm in speaking of Pompey.

605. *gradus*] The commentators have noticed the climax in Magnus, Major, Maximus. The Fabian house obtained the latter title from the Censor Fabius, who in the year B.C. 304 gained great popularity by confining the libertini to the four city tribes. Livy ix. 46.

609. *augusta*] Whatever be the real origin of this word, which is uncertain, it is clear that *augurium* is, at best, but indirectly connected with it; at least if *augur* is for *aviger* (Varronianus, p. 263). Suet. Oct. § 7, 'Praevaluit ut Augustus potius vocaretur, non tantum novo sed etiam ampliore cognomine: quod

Hujus et *augurium* dependet origine verbi,
Et quodcumque sua Juppiter *auget* ope.
Augeat imperium nostri ducis, augeat annos;
Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres
Omine suscipiat, quo pater, orbis onus.
XVIII. KAL. 15TH.
Respiciet Titan actas ubi tertius Idus,
Fient Parrhasiae sacra relata deae.
Nam prius Ausonias matres carpenta vehebant:
Haec quoque ab Evandri dicta parente reor:
Mox honor eripitur, matronaque destinat omnis
Ingratos nulla prole novare viros;

loca quoque religiosa, et in quibus augurato quid consecratur, *augusta* dicantur, ab auctu, vel ab avium gestu gustuve, sicut etiam Ennius docet, scribens, *Augusto augurio postquam incluta condita Roma est.*' Perhaps, as *robustus* is from *robos* (anciently *robors*), so *augustus* may be from *augurs*, and imply the religious respect in which the soothsayer was held. Pausanias, iii. 11. 4, Αὔγουστος, ὃ κατὰ γλῶτταν δύναται τὴν Ἑλλήνων σεβαστός.

614. *querna corona*] This was the civic crown, assigned as a reward 'ob servatum civem.' It was voted *in perpetuum* to Augustus, to be fixed in the vestibule of the palace, as a token of his protection of the citizens in general. See on iv. 953. Here, of course, the allusion is to Tiberius, *tanti cognominis heres*; and Merkel (p. cclxiv) has well explained the passage in reference to his having declined this honour. Suet. Tib. § 26, 'Civicam in vestibulo coronam recusavit.' The poet therefore, in *protegat*, expresses a hope that he will condescend to retain it.—*vestras*, i. e. Tiberius and his successors.

618. *relata*] Not only the 11th, but the 15th of the month was devoted to the Carmentalia. There may have been some confusion between two distinct *Carmentae*; indeed Ovid himself does not identify them, but makes them sisters or companions, inf. 634. The Carmenta of this latter festival was not a prophetess, but a sort of Lucina. The *carpenta* were state-carriages, chiefly used for conveying women in sacred processions, but also driven by wealthy fops, Propert. v. 8. 23. It will be observed that Ovid wrongly derives the word from Carmenta. The root is *car*, as in *carriage*, *carrus*, *carruca*, &c., and has no connexion with *carpo* (inf. 632).

621. *honor eripitur*] This was done by C. Oppius, tribune of the people, among other sumptuary enactments passed A.U. 538. Plutarch, Quaest. R. § 56: Διὰ τί τὸ τῆς Καρμέντης ἱερὸν ἐξ ἀρχῆς δοκοῦσιν αἱ μητέρες ἱδρύσασθαι, καὶ νῦν μάλιστα σέβονται; λέγεται γάρ τις λόγος, ὡς ἐκωλύθησαν ὑπὸ τῆς βουλῆς αἱ γυναῖκες ὀχήμασι χρῆσθαι ζευκτοῖς, συνέθεντο ἀλλήλαις μὴ κυῆσκεσθαι μηδὲ τίκτειν, ἀμυνόμεναι τοὺς ἄνδρας, ἄχρις οὗ μετέγνωσαν καὶ συνεχώρησαν αὐταῖς· γενομένων δὲ παίδων, εὐτεκνοῦσαι καὶ πολυτεκνοῦσαι τὸ τῆς Καρμέντης ἱερὸν ἱδρύσαντο.—*destinat*, 'fixes,' 'determines;' the true sense of the word. Compare *obstinatus*, 'resolved against.'

Neve daret partus, ictu temeraria caeco
  Visceribus crescens excutiebat onus.
Corripuisse patres ausas immitia nuptas,
  Jus tamen exemptum restituisse, ferunt.
Binaque nunc pariter Tegeaeae sacra parenti
  Pro pueris fieri virginibusque jubent.
Scortea non illi fas est inferre sacello,
  Ne violent puros exanimata focos.
Si quis amas veteres ritus, assiste precanti;
  Nomina percipies non tibi nota prius.
Porrima placantur Postvertaque, sive sorores,
  Sive fugae comites, Maenali diva, tuae.
Altera quod porro fuerat, cecinisse putatur:
  Altera venturum postmodo quidquid erat.

627. *Bina*] i. e. 'alterum pro pueris, alterum pro puellis' (sc. pro partu felici). There is no allusion to the two festivals of the same name (sup. 618).

629. *Scortea*] Varro, L. L. vii. § 84, 'etiam nunc dicimus *scortea* ea quae ex corio ac pellibus sunt facta; inde in aliquot sacris ac sacellis scriptum habemus,

Ne quid scorteum adhibeatur, ideo ne morticinum quid adsit.'

He derives *scortum*, i, e. 'meretrix,' from the same word. The *sacellum* was near the Carmental gate.—*ne violent*, &c. They feared lest they should give birth to dead children.

632. *non tibi nota*] Here, as supra 129, words are cited as obsolete except in sacrificial language. 'Carmentis' seems to have had two distinct attributes; that of a prophetess, from *carmen*, and that of a *Parca*, or Destiny, from *carminare*, 'to card wool,' in allusion to the fatal thread. Hence Plutarch, Quaest. Rom. § 56, οἱ δὲ Μοῖραν ἡγοῦνται τὴν Καρμένταν εἶναι, καὶ διὰ τοῦτο θύειν αὐτῇ τὰς μητέρας. The two words are probably in fact identical; for there was a common expression 'deducere carmen,' &c., 'to *spin* a song;' and Mr. Long (on Cic. Cat. Maj. § 61) seems right in deriving *carmen* from *carpere*. We have 'carpere pensum,' Georg. iv. 234. Hor. Od. iii. 27. 64. *Carmen* is therefore for *carpimen*, as *agmen* for *agimen*, *sarmentum* for *sarpimentum*, &c.

633. *Porrima*] The names here invoked evidently imply certain circumstances favourable to easy birth. Gierig quotes Varro ap. Gell. xvi. 16: 'hujus periculi deprecandi causa arae statutae sunt Romae duabus Carmentibus, quarum una Postverta nominata est, Prosa altera, a recti perversique partus et potestate et nomine.' *Prosus* or *prorsus* is for *proversus;* Varro, L. L. vii. § 81. Merkel (p. cxcix) suggests with great probability that these terms originally had reference to the methods of writing, viz. either from left to right and back again, or in one uniform direction, since Evander was said to have brought the use of letters into Italy. The phrase 'prosa oratio' confirms this. Ovid's mistake is curious, and we might even criticise his Latinity in making *porro* mean 'prius,' and *postverta* 'quae postea vertent.' His words are rather obscure: he may mean, 'the one foretold things remotely future, the other, things soon about to happen.' But Gierig takes *porro* of past time.

XVII. KAL. 16TH.

Candida, te niveo posuit lux proxima templo
Qua fert sublimes alta Moneta gradus.
Nunc bene prospicies Latiam, Concordia, turbam;
Nunc te sacratae restituere manus.
Furius antiquam populi superator Etrusci
Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior: passos Germania crines
Porrigit auspiciis, dux venerande, tuis.

637. *Candida*] A general epithet for *fausta, alma*, &c., like '*candide* Bacche,' iii. 772, and Horace's 'candide Bassareu.' At the same time he makes use of the circumstance that the temple itself was *niveum*, newly-built. See sup. 80.—*Moneta*, sup. 231. This temple of Juno stood on the Capitol, and a flight of steps (sup. 263) led up to it from the Forum. Near to these steps was the old temple of Concord. Both were vowed by M. Furius Camillus the dictator. Inf. vi. 183:—

'Arce quoque in summa Junoni templa Monetae
Ex voto memorant facta, Camille, tuo.'

Merkel assigns the year of the city 388 (B.C. 366) to the dedication of Concordia, and 763 to that of the rebuilding on the same site by Tiberius.—*bene prospicies*, because the new temple faced the Forum, and thus there was a kind of omen in the *prospectus Concordiae*. The site has been discovered, behind the arch of Severus (Merkel, p. cxxv).

641. *Etrusci*] He captured Falerii in Etruria, B.C. 394.

643.] *patribus*, the patricians.—*vulgus*, the plebeians. This was one of the many ruptures between the two orders which took place during the early history of Rome. The occasion was the efforts of the plebeians to carry the 'rogationes,' i. e. agrarian and other measures of C. Licinius Stolo, against the patrician influence headed by Camillus. The temple of Concord was intended to cement the union finally effected between the two parties.

645. *Causa recens*] See Suet. Tib. § 20: 'a Germania in urbem post biennium regressus, triumphum, quem distulerat, egit; prosequentibus etiam legatis, quibus triumphalia ornamenta impetrarat. Dedicavit et Concordiae aedem; item Pollucis et Castoris suo fratrisque [Drusi] nomine de manubiis.' The expedition took place in 763, to avenge the defeat of Quintilius Varus in the preceding year. Suet. Tib. § 18. Tac. Ann. i. 3. The words of Suetonius, as Merkel observes, p. cclxii, might lead one to suppose that the dedication did not take place till 765, when he triumphed for the Pannonian conquest.—*triumphatae gentis*, the same authority states, are the Sigambri, though the participle must not be taken literally, but simply for *victae*. The words of Suetonius, 'de manubiis,' &c., seem clearly to refer to the same circumstance.—*passos crines porrigit*, whatever be the exact meaning, refers also to the defeat of the Sigambri in 747. Gierig quotes Amor. i. 14. 45:—

'Jam tibi captivos mittet Germania crines:
Culta triumphatae munere gentis eris,'

which inclines Keightley to take the

Inde triumphatae libasti munera gentis,
Templaque fecisti, quam colis ipse, deae.
Haec tua constituit Genitrix et rebus et ara,
Sola toro magni digna reperta Jovis.
XVI. KAL. 17TH.
Haec ubi transierint, Capricorno, Phoebe, relicto
Per juvenis curres signa gerentis aquam.
X. KAL. 23RD.
Septimus hinc Oriens cum se demiserit undis,
Fulgebit toto jam Lyra nulla polo.
IX. KAL. 24TH.
Sidere ab hoc ignis venienti nocte, Leonis
Qui micat in medio pectore, mersus erit.

Ter quater evolvi signantes tempora fastos,
Nec Sementina est ulla reperta dies:

present passage literally, as implying an annual tribute of flaxen hair, of which the Romans were very fond; see on iii. 493. But *passi crines* were a sign of woe often attributed to captives; and the poet probably means that the women held out their long streaming locks to excite compassion in the conqueror. Compare Trist. iv. 2. 43. Merkel edits *corrigit*, which he thinks can mean 'desecat;' but this is rightly rejected by Keightley.—*dux venerande*, i. e. Tiberius, now Emperor.

647. *libasti*] See on 587.—*quam colis*, sc. 'you set the example of Concord in your own family and conduct.'

649. *tua Genitrix*] Livia, wife of Augustus.—*rebus et ara.* These words are obscure. Keightley understands by *res*, 'property;' Gierig says, 'concordiam rebus ipsis Augusto exhibuit.' He seems to mean that both Tiberius and Livia patronized Concord in two ways, by exhibiting it in their lives, and by joining in the expense of the temple. *Rebus* perhaps represents ἔργῳ, 'in fact,' 'in reality.'—*digna reperta.* In allusion to Augustus' divorce from his former wife Scribonia. See Trist. ii. 162.—*magni Jovis*, sc. Augusti.

652. *per juvenis signa*] The sun will enter the Zodiacal sign Aquarius.

655. *Sidere ab hoc*] The night after Lyra has set the star which shines in the breast of the Lion will be no longer visible.

657.] The *feriae Sementinae.* As this was kept at the end of the sowing season, which depended in great measure on the weather, it was not assigned in the calendars to any fixed day, but was one of the *conceptivae*, i. e. appointed by authority of the Pontifices. Varro, L. L. vi. § 26, 'Sementinae feriae dies is, qui a pontificibus dictus: appellatus a semente, quod sationis causa susceptae. *Paganicae* ejusdem agriculturae causa susceptae, ut haberent in agris omnes pagi, unde paganicae dictae sunt.' Properly, according to Merkel, p. cliv, *indici* was used of extraordinary feasts, i. e. not *legitimae*, or 'regular,' but 'subito ad praesens tempus constitutae,' e. g. when any prodigy had to be expiated (procurari). These were also called *imperativae.*

Cum mihi, sensit enim, Lux haec indicitur, inquit
  Musa: quid a fastis non stata sacra petis?
Utque dies incerta sacri, sic tempora certa,
  Seminibus jactis est ubi fetus ager.
State coronati plenum ad praesepe juvenci;
  Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum;
  Omne reformidat frigida vulnus humus.
Villice, da requiem terrae, semente peracta,
  Da requiem, terram qui coluere, viris;
Pagus agat festum; pagum lustrate, coloni,
  Et date paganis annua liba focis.
Placentur matres frugum, Tellusque Ceresque,
  Farre suo gravidae visceribusque suis.
Officium commune Ceres et Terra tuentur;

663. *coronati*] The crown or chaplet was a sort of acknowledgment of the successful accomplishment of a task. On this principle the sterns of ships returning from a voyage were crowned. Compare with this passage Tibull. ii. 1. 8:—

'Solvite vincla jugis: nunc ad praesepia debent
Plena coronato stare boves capite,' &c.

664. *Cum vere*] Fallow lands received their second ploughing in spring. Ἔαρι πολεῖν, Hesiod. Op. et D. 460.

665. *suspendat*] The ancient ploughs were very light. In Spain, where so many Roman customs remain unaltered to this day, the Castilian often carries the plough to the field on his shoulders.

666. *reformidat*] 'Shrinks from being stirred at all in the winter.' The first ploughing and sowing were completed in late autumn in ordinary seasons. Virg. Georg. i. 210, 'serite hordea campis usque sub extremum brumae intractabilis imbrem.' Hesiod. Op. et D. 448, &c. Speaking of the proper time for pruning vines, Virgil says, 'ante *reformidant* ferrum' Georg. ii. 369

669. *Pagus*] The question here arises, whether the poet is speaking of the same feast as above, or the Paganalia. The words of Varro, ut sup., evidently prove nothing. Merkel's view is given in these words (p. clv), 'Non de diversis feriis intelligendum putaverim Ovidium, sed de eisdem diverso modo in urbe et in agris celebrandis.'

670. *paganis focis*] Each pagus had a common altar for the use of the inhabitants. The sacrifice was of a propitiatory character, and as at the Palilia (iv. 735) there was a *lustratio*, a ceremonial purifying or 'blessing' of the fields and the people. To mother earth especially a cake was offered of her own produce. The nature of the Roman *pagi* will be best understood from the account of Dr. Arnold, Hist. of Rome, i. p. 79. They were strongholds erected by the country tribes on high ground, to afford refuge both to husbandmen and cattle in case of a hostile invasion. 'Here they all met once a year, and every man, woman, and child, paid on these occasions a certain sum, which being collected by the priests, gave the amount of the whole population.'

Haec praebet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas,
Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
Ut capiant cultus praemia digna sui.
Vos date perpetuos teneris sementibus auctus,
Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis;
Cum latet, aetheria spargite semen aqua;
Neve graves cultis Cerealia rura, cavete,
Agmine laesuro depopulentur aves.
Vos quoque, formicae, subjectis parcite granis;
Post messem praedae copia major erit.
Interea crescat scabrae robiginis expers,
Nec vitio caeli palleat ulla seges,
Et neque deficiat macie, neque pinguior aequo
Divitiis pereat luxuriosa suis;
Et careant loliis oculos vitiantibus agri,
Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
Hordeaque ingenti fenore reddat ager.—

674. *causam*] 'Originem,' i. e. 'semina.' The usual rule respecting *hic* and *ille* is here violated.

679. *perpetuos*] 'Unchecked,' 'uninterrupted.' Supra, 122.—*usta*. This word, like *torreo* and *torridus*, is used alike of cold and heat, the effects of which on vegetation are nearly the same. Inf. iv. 917, 'adusta gelu.' Trist. iii. 2. 8, 'ustus ab assiduo frigore Pontus.' Georg. i. 186, 'neu boreae penetrabile frigus adurat.' Though snow does not hurt our cereals, the maize and millet of the Italians seem to have suffered from it.

684. *aves*] Here also we must not think of rooks and sparrows, the real or supposed enemies of our farmers, but the 'improbus anser Strymoniaeque grues' of Virgil, Georg. i. 119.

685. *parcite granis*] Ants do not really store up corn, as the Romans seem to have believed when they saw them carrying their eggs; nor is it very probable that they ever eat it.

687. *scabrae robiginis*] See iv. 921. Catull. lxviii. 151, 'ne vostrum scabra tangat robigine nomen.'—*vitio caeli*. Virg. Ecl. vii. 57, 'vitio moriens sitit aeris herba.' They attributed to the air effects which were probably due to the want of draining or other causes.

689. *pinguior aequo*] Cf. iv. 644, 'nunc ager assidua luxuriabat aqua.' Georg. i. 112, 'luxuriem segetum tenera depascit in herba.' *Ibid.* 154, 'infelix lolium et steriles dominantur avenae.'

693. *passura bis ignem*] viz. both in the kiln and in the baking. It is remarkable that the Romans treated their bread-corn nearly as we treat malt,—they dried it in a kiln before grinding it. The latter art was but rudely performed, and would have been difficult if the grain had been moist

Haec ego pro vobis, haec vos optate coloni,
  Efficiatque ratas utraque diva preces.
Bella diu tenuere viros, erat aptior ensis
  Vomere, cedebat taurus arator equo;
Sarcula cessabant, versique in pila ligones,
  Factaque de rastri pondere cassis erat.
Gratia dis domuique tuae! religata catenis
  Jam pridem vestro sub pede bella jacent.
Sub juga bos veniat, sub terras semen aratas:
  Pax Cererem nutrit, pacis alumna Ceres.

VI. KAL. 27TH.

At quae venturas praecedit sexta Kalendas,
  Hac sunt Ledaeis templa dicata deis.
Fratribus illa deis fratres de gente deorum
  Circa Juturnae composuere lacus.

III. KAL. 30TH.

Ipsum nos carmen deducit Pacis ad aram.
  Haec erit a mensis fine secunda dies.
Frondibus Actiacis comptos redimita capillos
  Pax ades, et toto mitis in orbe mane.

and clammy. See inf. ii. 520, seqq., Georg. i. 267, 'nunc torrete igni fruges, nunc frangite saxo.' Aen. i. 178, 'frugesque receptas Et torrere parant flammis et frangere saxo.' The word *fruges*, which is generally, like *fructus*, derived from *fruor*, is perhaps connected with φρύγειν, 'to toast.' Thucydides speaks of πεφρυγμένας κριθάς, vi. 22.

698. *aptior ensis*] This alludes to the troubles of the civil wars. The same complaint occurs in Georg. i. 507, 'Et curvae rigidum falces conflantur in ensem.'

701. *domui tuae*] The words are addressed to Germanicus, but may have been originally meant for Augustus.

706. *Ledaeis deis*] Castor and Pollux. See Suetonius, quoted on ver. 645. It was vowed by A. Postumius, B. C. 498, in consequence of the aid rendered by the twin deities at the battle of Lake Regillus. See Livy, ii. 42. It stood in the Forum, connected with the spring of Juturna (sup. 463), at which Pollux was fabled to have watered his horse after the battle. Whence Propert. iv. (iii.) 22. 26, 'potaque Pollucis lympha salubris equo.'

707. *fratres*] Tiberius and his younger brother Drusus, who rebuilt the temple, or rather, the former in the name of the latter, for he was dead when it was dedicated, A.U. 759. See Merkel, p. cxxvi, sup. 597.—*composuere*. Gierig says, 'conjuncti posuere. Nove sic dictum.' Some explain *constituit*, sup. 649, in the same manner. But there is authority for 'componere templa,' 'to build,' Propert. ii. 6. 5, and v. 9. 74.

711. *Frondibus Actiacis*] As the civil wars were terminated by the decisive victory at Actium, and as Augustus, alive to the blessings of peace, had dedicated an altar to that goddess in the year 741, the poet

Dum desint hostes, desit quoque causa triumphi;
  Tu ducibus bello gloria major eris.
Sola gerat miles, quibus arma coërceat, arma,
  Canteturque fera nil nisi pompa tuba.
Horreat Aeneadas et primus et ultimus orbis;
  Si qua parum Romam terra timebat, amet.
Tura, sacerdotes, Pacalibus addite flammis,
  Albaque perfusa victima fronte cadat;
Utque domus, quae praestat eam, cum pace perennet
  Ad pia propensos vota rogate deos.
Sed jam prima mei pars est exacta laboris,
  Cumque suo finem mense libellus habet.

elegantly represents her as crowned with bay, and invokes her to preside over the reign of Tiberius. See inf. iii. 882.

716. *nil nisi pompa*] May the tuba be used only in religious processions.

719. *Pacalibus*] A word coined perhaps on the analogy of Compitalia, Floralia, Matralia. He means nothing more than 'imponite pacis arae.'

721. *perennet*] 'Per totum annum eat.' See iii. 523.

722. *propensos*] 'Already disposed to lend a favouring ear.'

LIBER II.

Janus habet finem; cum carmine crescat et annus:
  Alter ut hic mensis, sic liber alter eat.
Nunc primum velis, elegi, majoribus itis;
  Exiguum, memini, nuper eratis opus.
Ipse ego vos habui faciles in amore ministros,
  Cum lusit numeris prima juventa suis.
Idem sacra cano, signataque tempora fastis.
  Ecquis ad haec illinc crederet esse viam?
Haec mea militia est; ferimus, quae possumus, arma,
  Dextraque non omni munere nostra vacat.
Si mihi non valido torquentur pila lacerto,
  Nec bellatoris terga premuntur equi,
Nec galea tegimur, nec acuto cingimur ense:
  —His habilis telis quilibet esse potest—
At tua prosequimur studioso pectore, Caesar,
  Nomina, per titulos ingredimurque tuos.
Ergo ades, et placido paulum mea munera vultu
  Respice, pacando si quid ab hoste vacat.

1—18.] Introductory. This and the following books, the student will remember, are not addressed to Germanicus, but to Augustus, and contain no allusion to any event later than the year of the poet's banishment. See on i. 3.

2. *hic*] Gierig adopts the probable conjecture of Heinsius, *hinc*. In the first verse he gives *crescit*, with only a few of the second-rate MSS.

3, 4.] He means that this is the first occasion on which he has used elegiac verse for any higher subjects than amatory writings. — *exiguum opus*, insignificant, trifling. His earliest works were the Amores, Heroides, and Ars Amatoria.

5. *ipse ego*] This is said with some self-complacency, as he had just spoken disparagingly of former efforts.—*faciles*, 'compliant,' ready to come at my call.

7. *signata*] See on i. 11.—*ad haec illinc*, 'ab amore ad sacra.'

9. *Haec*] i. e. 'non jam militia amoris,' which is the usual expression, and which he probably had in view.

16. *ingredimur*] 'We enter upon the year (or the month; cf. v. 119) with' &c. So i. 15, 'annue conanti per laudes ire tuorum.'—*titulos tuos*. The various honours assigned to Augustus and commemorated in the Fasti, e. g. the days on which he received the titles of Augustus, Pater Patriae, &c.—*pacando hoste*, alluding to his victory over the Parthians.

Februa Romani dixere piamina patres:
Nunc quoque dant verbo plurima signa fidem.
Pontifices ab Rege petunt et Flamine lanas,
Quis veteri lingua *Februa* nomen erat;
Quaeque capit lictor domibus purgamina certis,
Torrida cum mica farra, vocantur idem.
Nomen idem ramo, qui caesus ab arbore pura
Casta sacerdotum tempora fronde tegit.
Ipse ego Flaminicam poscentem *februa* vidi:
Februa poscenti pinea virga data est.
Denique quodcumque est, quo pectora nostra piantur
Hoc apud intonsos nomen habebat avos.

19. *patres*] The old inhabitants of Rome, the patrician populus. *Februa*, however, is said to be a Sabine word, and therefore was used by the Titienses, or Sabine population of Rome. Varro, L. L. vi. § 13, '*Februum* Sabini purgamentum, et id in sacris nostris verbum.' Plutarch, Quaest. Rom. § 68, *τὸν μῆνα Φεβρουάριον καλοῦσι,—τοῦ ῥήματος τὸ καθαίρειν σημαίνοντος.* — *verbo fidem*, proof that such was the original meaning. See on iv. 204.

21. *ab Rege*] The Rex sacrorum, or Rex sacrificus (i. 333), was a priest distinct from and subordinate to the Pontifices. He was the representative, as the name implies, of the kingly office so far as it was supreme in religion; for in early times king and high-priest were one and the same. The title bears a close analogy to the *βασιλεὺς ἄρχων* of the Athenians, upon whom in like manner the affairs of religion devolved. Plutarch, Quaest. Rom. § 63, *Ῥωμαῖοι δὲ παντάπασι τοὺς βασιλεῖς ἐκβαλόντες, ἄλλον ἐπὶ τὰς θυσίας ἔταξαν, οὔτ' ἄρχειν ἐάσαντες, οὔτε δημαγωγεῖν, ὅπως μόνον ἐν τοῖς ἱεροῖς βασιλεύσεσθαι δοκῶσι, καὶ βασιλείαν διὰ τοὺς θεοὺς ὑπομένειν.* The office of the Rex sacrorum was for life; but the chief duties being to perform the sacrifices on the Calends and Ides, it seems to have been held in no very high estimation. *Flamine*, i. e. Diali, the priest of Jupiter.—*lanas*, perhaps for sacred infulae; others think, for use in certain expiatory rites.

23. *capit domibus certis*] Keightley renders this, 'takes in the Flamen's house.' The true meaning is uncertain. Perhaps the Flamen sometimes took part in the offerings made to private Penates, and his servant, (who is called *lictor*, *ῥαβδοῦχος*, Plut. Quaest. Rom. § 113), received beforehand, for his use in the ceremony, the salt meal. Hor. Od. iii. 23. 19:—

'Mollivit aversos Penates
Farre pio et saliente mica.'

But this is mere conjecture. Merke. (p. clxvi) gives another; that the allusion is to a custom of sweeping out houses after a birth or a death had taken place in them. But he thinks *certis* corrupt.

25. *arbore pura*] This is said to be the pine, inf. 28. From iii. 139, we might have imagined the bay to be meant. And one MS. gives *laurea virga* in the next verse. On *casta* see i. 587.

27. *Flaminicam*] The wife of the Flamen Dialis was so called. Tac. Ann. iv. 16. Inf. vi. 226. Most MSS. wrongly have *flaminem*.

Mensis ab his dictus, secta quia pelle Luperci
Omne solum lustrant, idque piamen habent;
Aut quia placatis sunt tempora pura sepulcris,
Tunc cum ferales praeteriere dies.
Omne nefas omnemque mali purgamina causam
Credebant nostri tollere posse senes.
Graecia principium moris dedit: illa nocentes
Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci
Caede per Haemonias solvit Acastus aquas.
Vectam frenatis per inane draconibus Aegeus
Credulus immerita Phasida fovit ope.
Amphiaraïdes Naupactoo Acheloo,
Solve nefas, dixit: solvit et ille nefas.
Ah nimium faciles, qui tristia crimina caedis
Fluminea tolli posse putatis aqua!

30. *intonsos*] A common epithet of the early and less polished Romans.

31. *Luperci*] See inf. 267, seqq., and Propertius, v. 1. 26. Varro, L. L. vi. § 34, 'Ego magis arbitror Februarium a die Februato, quod tum februatur populus, id est, Lupercis nudis lustratur antiquum oppidum Palatinum gregibus humanis cinctum.' The Luperci ran about the city barely clad in goat-skins, and striking with a thong every person and object which they met (inf. 427). The poet says, the month derived its name from these *februa*, because at that time of the year especially certain prescribed expiatory rites took place.

34. *ferales dies*] See inf. 533—570. The ghosts were supposed to be laid by certain ceremonies anciently performed in this month (inf. 49).

35. *mali causam*] Any unexpiated guilt. The notion of making atonement is not, as the poet says, Grecian, though the Greeks (as seen in the Eumenides of Aeschylus), adopted the practice. There can be no doubt that in all ages and places it has found favour among men in some form or other. The list that follows is a specimen of that pedantic Greek learning which is so conspicuous in the Augustan writers. The legends will readily be found in the Classical Dictionary.

39. *Actoriden*] Patroclus, grandson of Actor, Il. xxiii. 85. Acastus was the son of Pelias, king of Thessaly, by whom Peleus was absolved for having killed Eurytion, the son of Actor, by an accident in the chase. See Apollodor. iii. 13. 1. Ovid has either followed another legend, or confounded a different one about the murder of Phocus by Peleus and Telamon. Apollodor. iii. 12. 6.

42. *Phasida*] Medea. She went from Corinth to Athens in a flying chariot, given her by the Sun, Αἰγεῖ συνοικήσουσα τῷ Πανδίονος, Eur. Med. 1385.

43.] Alcmaeon, son of Amphiaraus, had slain his mother Eriphyle, for receiving a bribe to induce him to make war on Thebes. He was, after some vain attempts, released from the guilt by water from the sources of the Achelous. See Apollodor. ii. 7. 5.

Sed tamen, antiqui ne nescius ordinis erres,
  Primus, ut est, Jani mensis et ante fuit.
Qui sequitur Janum veteris fuit ultimus anni;
  Tu quoque sacrorum, Termine, finis eras.
Primus enim Jani mensis, quia janua prima est;
  Qui sacer est imis Manibus, imus erat.

49. *ultimus*] He stated in i. 43, 44 (probably on a change of opinion), that Numa *prefixed* January and February to the original ten months of Romulus. He here says that February was formerly the last month in the old year. On this subject there is a passage of Plutarch, Quaest. Rom. § 19, which deserves to be given at length: 'Why do they accept January as the beginning of the new year? For anciently March was counted first, as is clear from other proofs, and because the fifth month from it was called Quintilis, the sixth Sextilis, and so on to the tenth, which was named December. Whence some have maintained that the early Romans made up the year not of twelve, but of ten months, adding to some of the months more than thirty days. Others assert that December means the tenth from March, January being the eleventh, and February the twelfth month, in which they perform expiatory rites to the dead as at the close of the year; but that the order of succession was changed, and January put first, because on the first of this month the first consuls were nominated after the expulsion of the kings. But it is more credible that Romulus, in his fondness for war, and believing in his descent from Mars, placed first the month that had been called after that god, while Numa, a man of peace, and anxious to engage the people in agriculture, gave the precedence to January again, and at the same time brought Janus into especial honour as the patron of politics and agriculture rather than of war. Perhaps, however, Numa rather adopted what seems to us the natural commencement of the year; for in fact there is no true beginning nor end to that which comes round perpetually; though some arbitrarily assign one beginning, others another. The most rational way certainly is to make the year commence after the winter solstice, when the sun, having ceased to go further away from us, turns and comes back again towards us.' Again, in § 34, he says, on the authority of Cicero, 'that Decimus Brutus was so impressed with the propriety of appeasing the Manes at the end of the year, that he offered *inferiae* in December, while all others did so in January.' We learn from v. 423—425, that before the institution of the month February, offerings to the Manes were commonly made. Varro, L. L. vi. § 13, says, 'Duodecimus mensis fuit Februarius,' viz. on the notion that the month ought to have come last which was devoted to the dead. January, therefore, as Ovid states, began the year, and February concluded it; so that there was an interval of ten months between the two which now follow each other closely. This seems to be the meaning of ver. 53, 54. Merkel, however, p. lxxviii, thinks differently: '*Tempora* sunt dies prid. Kal. Febr. et Kal. Mart., *spatium* est menstruum,' i.e. March followed January, which were afterwards separated (*postmodo distantia*) by February coming between. This appears somewhat harsh.

50. *Termine*] The Terminalia, Feb. 23, was the last of all the feasts in the year, so that there was a kind of omen in the name.

51. *quia janua*, &c.] Rather, because Janus was the god of opening.

Postmodo creduntur spatio distantia longo
Tempora bis quini continuasse viri.
KAL. 1ST.
Principio mensis Phrygiae contermina Matri
Sospita delubris dicitur aucta novis.
Nunc ubi sint illis quae sunt sacrata Kalendis
Templa deae? longo procubuere die.
Caetera ne simili caderent labefacta ruina,
Cavit sacrati provida cura ducis,
Sub quo delubris sentitur nulla senectus:
Nec satis est homines, obligat ille deos.
Templorum positor, templorum sancte repostor,
Sit superis, opto, mutua cura tui.
Dent tibi caelestes, quos tu caelestibus, annos,
Proque tua maneant in statione domo.

Tum quoque vicini lucus celebratur Helerni,
Qua petit aequoreas advena Tibris aquas.

54. *bis quini viri*] The Decemviri sacrorum, or keepers of the Sibylline books? Or the ten commissioners so called, who were appointed to draw up a code of laws in 449, B.C.? According to Merkel, the latter.

56. *dicitur aucta*] The temple itself had long ago fallen into decay, so that *dicitur* refers to some record or tradition. Both Cybele and Juno Sospita had a temple on the Palatine. Ovid takes occasion to compliment Augustus for his zeal in restoring the sacred edifices which had been neglected during the civil wars,—a zeal, we may perhaps surmise from Sueton., Oct. § 29, 30, arising from a desire to beautify the city at least as much as from piety to the gods. Gierig, who wrongly thought Tiberius was meant, cites the testimony of Livy, iv. 20, in favour of Augustus:—'templorum omnium conditor aut restitutor.' On this temple Merkel refers to Livy xxxiv. § 53.

59. *Caetera*] 'Retulerim ad aedes sacras potissimum montis Palatini restitutas, quas ipse Augustus in mon. Ancyr. tab. 1. dextr. (i. e. the records of Augustus's life, a copy of which was discovered at Ancyra in Asia Minor), nominat: *aedem Juventutis aedem Matris Magnae in Palatio feci.*' (Merkel, p. cxxix.)—*ducis*, Augusti.

65. *caelestibus*] i. e. caelestium templis. This idiom is common both to the Greeks and Romans,—θεοὺς ἐγχωρίους πορθεῖν, πιμπράναι, &c.

66. *in statione*] The metaphor is taken from the post of sentinels. See ver. 719.—*pro tua domo*, either 'before,' or 'in defence of,' which however amounts to the same thing. See v. 135.

67. *Helerni*] The MSS. give *Averni* or *Asyli*. The conjecture of Heinsius seems unquestionably right. Inf. vi. 105, 'adjacet antiqui Tiberino lucus Helerni.' The word is probably connected with ἕλος. It seems to have been near the mouth of the Tiber, as the following verse indicates. *Vicini* therefore means, not *urbi*, but *ei loco qua petit*, &c.—*celebratur*, 'is crowded with worship-

Ad penetrale Numae, Capitolinumque Tonantem,
Inque Jovis summa caeditur arce bidens.
Saepe graves pluvias adopertus nubibus Auster
Concitat, aut posita sub nive terra latet.

IV. NON. 2ND.

Proximus Hesperias Titan abiturus in undas
Gemmea purpureis cum juga demet equis,
Illa nocte aliquis tollens ad sidera vultum
Dicet: Ubi est hodie, quae Lyra fulsit heri?
Dumque Lyram quaeret, medii quoque terga Leonis
In liquidas subito mersa notabit aquas.

PRID. NON. 4TH.

Quem modo caelatum stellis Delphina videbas,
Is fugiet visus nocte sequente tuos;
Seu fuit occultis felix in amoribus index,
Lesbida cum domino seu tulit ille lyram.
Quod mare non novit, quae nescit Ariona tellus?
Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est a voce retentus,
Saepe avidum fugiens restitit agna lupum;

pers.'—*advena Tibris*, inf. iii. 524. Propert. v. 1. 8; 'advena Nilus,' inf. v. 268. The notion was that the river, or river-god, *visited* different places in its course.

70. *Jovis arce*] The Calends were sacred to Juno, i. 55, to whom a sacrifice was offered both in the Capitol and the Regia ('penetrale Numae,' inf. vi. 264), or residence of the Pontifex. But on this particular day there was also a sacrifice to Jupiter Tonans, who had a separate temple on the Capitol. See iv. 635. To this Propertius alludes, v. 1. 7, 'Tarpeiusque pater *nuda* de rupe tonabat.' It was built by Augustus. Suet. Oct. § 29.

74. *purpureis*] Reflecting the glowing tints of sunset; whence also '*gemmea* juga.' The setting of Lyra and the middle star of Leo had been recorded i. 654—656. How far this also is true ('non longe a veritate,' Merkel, p. lxvii) astronomers will explain, for the commentators do not.

79. *caelatum*] 'distinctum,' 'ornatum stellis.'

81. *seu fuit*] 'Seu quod fuit,' &c. He was changed into a star either because he acted as *internuntius* when Neptune was courting Amphitrite, or because he carried Arion safe to shore. The beautiful story about Arion is from Herod. i. 24.

83. *Quod mare*] '*Quis* and *quid* merely ask for the name, but *qui* and *quod* inquire respecting the kind, condition, or quality of the person or thing.' *Varronianus*, p. 320. '*Quis casus* means *what* chance? but *qui casus* would mean *which* chance?' (*Ib.* p. 321.) In our idiom, *quod mare* answers to 'what sea?' *quid mare* is scarcely good Latin; the former implies that there are several seas, the latter could only occur in some such question as, 'what do you mean me to understand by *sea*?'

85. *a voce*] Another reading is

Saepe canes leporesque umbra cubuere sub una,
Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
Sedit, et accipitri juncta columba fuit.
Cynthia saepe tuis fertur, vocalis Arion,
Tamquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion,
Atque ita quaesitas arte ferebat opes.
Forsitan, infelix, ventos undamque timebas;
At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense,
Caeteraque armata conscia turba manu.
Quid tibi cum gladio? dubiam rege, navita, puppim,
Non haec sunt digitis arma tenenda tuis.
Ille metu pavidus, Mortem non deprecor, inquit,
Sed liceat sumpta pauca referre lyra.
Dant veniam, ridentque moram; capit ille coronam,
Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam;
Reddidit icta suos pollice chorda sonos,

hac voce. The rule, that the ablative of the agent requires the preposition, that of the instrument rejects it, is, like most rules, not universally true. We have 'laqueo nodatus ab arcto,' Remed. Am. 17: and conversely 'augure doctus,' Propert. i. 13. 13. See sup. i. 416.

88. *in saxo*] There is a reading, and a more poetical one, though perhaps a correction, *infestae*. The notion seems to be, that *on a rock* there would be no possible escape for the deer if suddenly attacked by the lion.—*lea* for *leaena* is rather a rare word; it was used by Varro (frag. 2), who was contemporary with Cicero. There are two Greek forms, λέων and λῖς, but only a feminine λέαινα, for λεάνια. By omitting the *n*, *leaena* became *leaea*, and was finally shortened to *lea*.

95. *Inde*] He was sailing from Tarentum to Methymne in Lesbos, and carrying with him the proceeds of his skill (*opes quaesitas arte*).

100. *conscia*] 'In the conspiracy.'

107. *pallam*] This was the proper dress of the citharoedus. Hence Propert. iii. 23. (ii. 36.) 16: 'Pythius in longa carmina veste sonat.' Tibull. iii. 4. 35, of the vision of Apollo: 'ima videbatur talis illudere palla.' Ibid. i. 7. 46, 'sed varii flores, et frons redimita corymbis, Fusa sed ad teneros lutea palla pedes.' It was a kind of upper tunic, and was perhaps furnished with a train (syrma), like that of actors. See Hor. A. P. 215. Becker, *Gallus*, p. 438.—*bis tinctam*, which was the most precious of the several varieties of sea-purple. See *Gallus*, p. 446. Sulpicia (Tibull. iv. 2. 15) alludes to this: 'cui mollia caris Vellera dat succis bis madefacta Tyros.'

108. *suos sonos*] 'Its wonted

Flebilibus numeris veluti canentia dura
Trajectus penna tempora cantat olor
Protinus in medias ornatus desilit undas;
Spargitur impulsa caerula puppis aqua.
Inde, fide majus, tergo delphina recurvo
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet pretiumque vehendi
Cantat, et aequoreas carmine mulcet aquas.
Di pia facta vident; astris delphina recepit
Juppiter, et stellas jussit habere novem.

NON. 5TH.

Nunc mihi mille sonos, quoque est memoratus Achilles,
Vellem, Maeonide, pectus inesse tuum,
Dum canimus sacras alterno pectine Nonas·
Maximus hinc fastis accumulatur honos.
Deficit ingenium, majoraque viribus urgent:
Haec mihi praecipuo est ore canenda dies.
Quid volui demens elegis imponere tantum
Ponderis? heroi res erat ista pedis.
Sancte Pater Patriae, tibi plebs, tibi curia nomen
Hoc dedit, hoc dedimus nos tibi nomen eques.

sounds.' The playing was not made worse by any fear on the part of the performer.

110. *Trajectus penna tempora*] 'Having its head pierced with an arrow.' *Penna* for *sagitta*, as the Greeks use πτερόν. The death-note of the swan was considered peculiarly sweet and plaintive. Thus Heroid. vii. 1 :—

'Sic, ubi fata vocant, udis abjectus in herbis,
Ad vada Maeandri concinit albus olor.'

The origin of the mistake has been pointed out on Aesch. Ag. 1419.

113. *recurvo*] The traditional way of painting the dolphin, as if doubled up, or arching its back in the water, is said to be contrary to nature. Keightley remarks that the porpoise will follow a boat in which there is music. This is very likely the case, as it will also follow a boat in which there is none.

121. *sacras Nonas*] The nones were not generally sacred (i. 57), but on this month that day was kept in commemoration of the title Pater Patriae being conferred on Augustus A. U. 752. Hor. Od. i. 2. 50. Suet. Oct. § 58 : 'Patris Patriae cognomen universi repentino maximoque consensu detulerunt ei : prima plebs, legatione Antium missa; deinde, quod non recipiebat, inciunti Romae spectacula frequens et laureata; mox in curia senatus, neque decreto neque acclamatione, sed per Valerium Messalam. Is, mandantibus cunctis, Quod bonum, inquit, faustumque sit tibi domuique tuae, Caesar Auguste, —senatus te, consentiens populo Romano, consalutat PATRIAE PATREM.' It was considered the first honour that could be bestowed on a citizen, which Augustus was fond of being called. Hence Ovid uses such strong words, *deficit ingenium*, &c.—

Res tamen ante dedit; sero quoque vera tulisti
Nomina; jam pridem tu pater orbis eras.
Hoc tu per terras, quod in aethere Juppiter alto,
Nomen habes; hominum tu pater, ille deum.
Romule, concedes; facit hic tua magna tuendo
Moenia: tu dederas transilienda Remo.
Te Tatius, parvique Cures, Caeninaque sensit;
Hoc duce Romanum est solis utrumque latus.
Tu breve nescio quid victae telluris habebas;
Quodcumque est alto sub Jove Caesar habet.
Tu rapis, hic castas duce se jubet esse maritas;
Tu recipis luco, reppulit ille nefas.
Vis tibi grata fuit, florent sub Caesare leges;
Tu domini nomen, principis ille tenet.

alterno pectine, elegiac verse; cf. 126.

128. *nos eques*] i. e. 'equester ordo.' Ovid was of this rank by birth. Inf. iv. 383. Trist. iv. 10. 7:

'—usque a proavis vetus ordinis heres,
Nec modo fortunae munere factus eques.'

The rank was about equal to our 'Esquire,' in its legal sense.

129.] The syntax is, *tulisti quoque;* the name was not only given you by circumstances, and by the mere fact of your being so, but you also, though late, formally *received* it from the people.

133. *facit magna*] Merkel, p. cclv, explains this of the enlarging the pomoerium and assigning the *regiones* or districts of the city, A. U. 747. See Tac. Ann. xii. 23. Suet. Oct. § 30.

135. *parvi Cures*] The sense is, though Romulus conquered the Sabines, they were but a small horde within a few miles of him. See on 475 inf.

139. *castas maritas*] This alludes, as also the well-known ode of Horace, iii. 6, to the attempts of Augustus to check the growing profligacy of Rome, and by encouraging virtuous marriages to ensure a supply of legitimate children to the state. Sueton. Oct. § 34: 'Leges retractavit, et quasdam ex integro sanxit, ut sumptuariam, de adulteriis et de pudicitia, de ambitu, de maritandis ordinibus.' See *ibid.* § 44, and Propert. ii. 7. 1.

140. *recipis luco*] i. e. *nefastos* implied in *nefas*. Romulus was said to have collected a crowd of vagabonds for his new city, without making particular inquiries as to character. Juven. viii. fin.:—

'Et tamen, ut longe repetas longeque revolvas
Nomen, ab infami gentem deducis asylo.
Majorum primus quisquis fuit ille tuorum,
Aut pastor fuit, aut illud quod dicere nolo.'

See Virg. Aen. viii. 342. Inf. iii. 430.

142. *domini nomen*] Not that Romulus claimed this title in particular, but that Augustus disclaimed it. Suet. Oct. § 53: 'dominī appellationem, ut maledictum et opprobrium, semper exhorruit,—dominumque se posthac appellari nec a liberis quidem aut nepotibus suis,

Te Remus incusat, veniam dedit hostibus ille;
Caelestem fecit te pater, ille patrem.

Jam puer Idaeus media tenus eminet alvo,
Et liquidas mixto nectare fundit aquas.
En etiam, si quis Borean horrere solebat,
Gaudeat: a Zephyris mollior aura venit.
V. ID. 9TH.
Quintus ab aequoreis nitidum jubar extulit undis
Lucifer, et primi tempora veris erunt.
Ne fallare tamen, restant tibi frigora, restant,
Magnaque discedens signa reliquit hiems.
III. ID. 11TH.
Tertia nox veniat: Custodem protinus Ursae
Aspicies geminos exeruisse pedes.
Inter Hamadryadas jaculatricemque Dianam
Callisto sacri pars fuit una chori.
Illa deae tangens arcus, Quos tangimus, arcus,
Este meae testes virginitatis, ait.
Cynthia laudavit, promissaque foedera serva,
Et comitum princeps tu mihi, dixit, eris.
Foedera servasset, si non formosa fuisset:
Cavit mortales; de Jove crimen habet.

vel serio vel joco, passus est.' He rejoiced in the title of *princeps senatus*, having the shrewdness to avoid an invidious name that he might more fully secure the reality of sovereign power. See on ver. 570.

143. *incusat*] 'Had reason to reproach with cruelty.' Inf. iv. 841, seqq.—*patrem*, his adoptive father Julius. 'Mars deified Romulus, Augustus decreed divine honours to Julius Caesar.' The whole comparison is rhetorically drawn out and ingeniously made to tell in favour of Augustus.

145. *puer Idaeus*] Ganymede, supposed to have become Aquarius, and to exercise his office of cupbearer among the stars; which Gierig calls 'jocosum figmentum.'

153. *Custodem Ursae*] The constellation Arctophylax, or Bear-Ward, also called Bootes, the chief star being Arcturus or Cynosura, iii. 107. The distinction between the Great Bear or Waggon and the Lesser Bear, which seem to revolve at a fixed distance from each other round the pole star, is well given in Mr. Long's note on Caesar, B. G. i. § 1; see also 'Classical Dictionary' in v. *Arctos*. Callisto is here supposed to be changed into the Great Bear, and Arcas her son into Arctophylax.

155. *Hamadryadas*] See on iv. 229.

158. *meae virginitatis*] i. e. her intention not to wed, as the context shows.

161. *si non*, &c.] Juven. x. 297, 'rara est adeo concordia formae Atque pudicitiae.'

162. *Cavit*] εὐλαβεῖτο, ἐφυλάτ-

Mille feras Phoebe silvis venata redibat.
Aut plus, aut medium sole tenente diem.
Ut tetigit lucum,—densa niger ilice lucus,
In medio gelidae fons erat altus aquae—
Hic, ait, in silva, virgo Tegeaea, lavemur:
Erubuit falso virginis illa sono.
Dixerat et nymphis; nymphae velamina ponunt
Hanc pudet, et tardae dat mala signa morae.
Exuerat tunicas: uteri manifesta tumore
Proditur indicio ponderis ipsa sui.
Cui Dea, Virgineos, perjura Lycaoni, coetus
Desere, nec castas pollue, dixit, aquas.
Luna novum decies implerat cornibus orbem;
Quae fuerat virgo credita, mater erat.
Laesa furit Juno, formam mutatque puellae.
Quid facis? invito est pectore passa Jovem.
Utque ferae vidit turpes in pellice vultus,
Hujus in amplexus Juppiter, inquit, eat.
Ursa per incultos errabat squalida montes,
Quae fuerat summo nuper amata Jovi.
Jam tria lustra puer furto conceptus agebat,
Cum mater nato est obvia facta suo.
Illa quidem tamquam cognosceret, adstitit amens,
Et gemuit; gemitus verba parentis erant.
Hanc puer ignarus jaculo fixisset acuto,
Ni foret in superas raptus uterque domos.
Signa propinqua micant: prior est, quam dicimus Arcton;
Arctophylax formam terga sequentis habet.

τετο, she kept clear of, avoided mortals. She was seduced by Jupiter, pretending a sisterly embrace, under the guise of Diana. Hence *invito pectore*, &c. in v. 178. See Metam. ii. 422 seqq., where the story is told at greater length.

179. *turpes*] Both 'turpis' and 'foedus' properly mean 'ugly' or 'unsightly;' but 'turpis' is *ugly*, from being ill-formed as to features, &c., while 'foedus' is 'disgusting,' as one marked with wounds or blemishes. The words are sometimes mere synonyms, as Virg. Aen. x. 832, 'sanguine turpantem capillos,' and *ib.* xi. 86, 'pectus foedans pugnis;' but sometimes they seem to be distinct, as Martial, viii. 79. 1:

'Omnes aut vetulas habes amicas,
Aut turpes vetulisque foediores.'

186. *gemuit*] The bear growled, having no other way of expressing parental affection. But the boy mistook it for ferocity, and would fain have killed it.

Saevit adhuc canamque rogat Saturnia Tethyi,
Maenaliam tactis ne lavet Arcton aquis.

IDUS. 13TH.

Idibus agrestis fumant altaria Fauni,
Hic ubi discretas insula rumpit aquas.
Haec fuit illa dies, in qua Veientibus arvis
Ter centum Fabii ter cecidere duo.
Una domus vires et onus susceperat urbis:
Sumunt gentiles arma professa manus;
Egreditur castris miles generosus ab isdem,
E quis dux fieri quilibet aptus erat.
Carmentis portae dextra est via proxima Ianо;
Ire per hanc noli, quisquis es, omen habet.

191. *saevit adhuc*] 'To this day Juno continues her resentment.' The notion is, that the bear never rests from its pursuer, as it never sets.

194. *insula*] See on i. 291; v. 289. The temple of Faunus was dedicated (says Keightley) the same year as that of Jupiter, near to which it stood. Merkel, referring to Livy, xxxiv. 53, remarks that Vitruvius (3. 1) appears to speak of them as one, 'hujus exemplar est in insula Tiberina in aede Jovis et Fauni.' By adding *ubi rumpit aquas* the poet shows that the end of the island is meant, where it first meets the current.

195. *Haec fuit illa dies*] Merkel (p. lxii) has pointed out the poet's error in confounding the day on which the Fabii left Rome with that of their defeat, which was the same as the disastrous battle at the Allia, July 16, A. U. 277. See sup. i. 58. Livy vi. 1. The improbability of the legend has long been asserted; and later research has given it a somewhat different character. The reader may consult Arnold's Hist. of Rome, i. pp. 171 and 216—218. It was doubtless a constant theme of that early ballad-poetry which Macaulay has discussed in his 'Lays of Ancient Rome.' The following is from Smith's Classical Dictionary: 'According to the legend, the consul Kaeso went before the senate and said, that the Fabii were willing to carry on the war against the Veientes, alone and at their own cost. Their offer was joyfully accepted, for the patricians were glad to see them expose themselves voluntarily to such dangers. On the day after Kaeso had made the proposal to the senate, 306 Fabii, all patricians of one gens, assembled on the Quirinal, at the house of Kaeso, and from thence marched with the consul at their head through the Carmental gate. They proceeded straight to the banks of the Cremera, where they erected a fortress. Here they took up their abode along with their families and clients, and for two years continued to devastate the territory of Veii. They were at length destroyed by the Veientes in 477 (B.C.).'

198. *gentiles manus*] The warriors of one and the same gens.—*professa*, 'volunteered.' Those are said 'profiteri nomen' who give in their names for any specified service.

199. *castris ab isdem*] They did not meet from different quarters at one trysting place, but left the city in one body. *Castra* is perhaps the spot before the house of Kaeso.

201.] This verse is obscure. The MSS. give *dextra;* Gierig reads

[Illa fama refert Fabios exisse trecentos:
Porta vacat culpa; sed tamen omen habet.]
Ut celeri passu Cremeram tetigere rapacem,
—Turbidus hibernis ille fluebat aquis—
Castra loco ponunt; destrictis ensibus ipsi
Tyrrhenum valido Marte per agmen eunt,
Non aliter, quam cum Libyca de rupe leones
Invadunt sparsos lata per arva greges.
Diffugiunt hostes, inhonestaque vulnera tergo
Accipiunt; Tusco sanguine terra rubet.
Sic iterum, sic saepe cadunt. Ubi vincere aperte
Non datur, insidias armaque tecta parant.
Campus erat, campi claudebant ultima colles,
Silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt;
Caetera virgultis abdita turba latet.

dextro from the conjecture of Heinsius. The sense seems to be, 'There is a passage through the Carmental gate, next to the temple of Janus: that passage is unlucky; take the other on the left.' See on i. 257. The Fabii went out of Rome by the Carmental gate, which had two archways; and they took that on the right. Merkel, p. cxlix, 'aliis religio fuit circa totam Carmentalem portam et templum Jani, quod erat extra eam; aliis circa dextrum tantum portae fornicem.' Livy ii. 49, 'infelici via dextro Jano Portae Carmentalis profecto;' where *dextro Jano* means *dextra fornice*. Keightley reads *dextro*, and explains it thus: 'the nearest way to go out there is by the right-hand Janus of the Carmental gate.' He denies that there was any temple of Janus near the Carmental gate. See Arnold, Hist. of Rome, i. p. 52 (note). Merkel quotes the clear testimony of Festus, p. 285. 5, 'religioni est quibusdam porta Carmentali egredi et in aede Jani, quae est extra eam,' &c.

203, 204.] These verses are wanting in some of the MSS., and are inclosed in brackets in most of the recent editions. The internal evidence seems rather in favour of their genuineness. Merkel omits them, with the oldest and best MS.

207. *loco*] This may mean *illico*, 'on the spot' (i. e. close to the Cremera, which was an inconsiderable stream near Veii). But *locus* sometimes has the sense of καιρός, sc. 'locus opportunus,' as Hor. Ep. i. 7. 57, 'properare loco.' We may therefore translate, 'in a *fit* position.'

208. *Tyrrhenum*] The same as *Tusco* in 212. The ancient writers, as remarked in *Varronianus*, p. 14, generally confound two really different nations.

217. *In medio*] A similar manœuvre is recorded by Q. Curtius, viii. 1. 4, 'Namque hostis in silvis, quae erant forte campo junctae, armatum militem condidit: paucis propellentibus pecora, ut improvidum ad insidias praeda perduceret. Itaque incomposito agmine, solutisque ordinibus, Attinas praedabundus sequebatur; quem praetergressum sylvam, qui in ea consederant ex improviso adorti cum omnibus interemerunt.'

Ecce, velut torrens undis pluvialibus auctus
Aut nive, quae Zephyro victa tepente fluit,
Per sata perque vias fertur, nec, ut ante solebat,
Riparum clausas margine finit aquas:
Sic Fabii vallem latis discursibus implent,
Quodque vident sternunt, nec metus alter inest.
Quo ruitis, generosa domus? male creditis hosti.
Simplex nobilitas, perfida tela cave.
Fraude perit virtus. In apertos undique campos
Prosiliunt hostes, et latus omne tenent.
Quid facient pauci contra tot millia fortes?
Quidve, quod in misero tempore restet, habent?
Sicut aper longe silvis Laurentibus actus
Fulmineo celeres dissipat ore canes;
Mox tamen ipse perit: sic non moriuntur inulti,
Vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes;
Ad bellum missos perdidit una dies.
Ut tamen Herculeae superessent semina gentis,
Credibile est ipsos consuluisse deos:
Nam puer impubes et adhuc non utilis armis
Unus de Fabia gente relictus erat,
Scilicet ut posses olim tu, Maxime, nasci,
Cui res cunctando restituenda foret.

XVI. KAL. 14TH.

Continuata loco tria sidera, Corvus et Anguis,
Et medius Crater inter utrumque jacet.

219. *torrens*] 'Quaecunque *fervent* seu calore seu motu et impetu, dicuntur et ipsa *torrere*. Ita tandem flumina torrentia sunt *ferventia*, *rapida*.' Heyne on Virg. Aen. ix. 105.

224. *Quodque vident sternunt*] i. e. 'quod *pecoris*,' &c. There is another reading, '*quosque vident, spernunt*;' and in the next verse '*male creditur*.'

229. *tot millia*] Supply *hominum*, and construe *pauci fortes*.

237. *Herculeae gentis*] The Fabian house, one of the most ancient in Rome, claimed its descent from Hercules and Evander. On the cognomen Maximus, see i. 606.

242. *cunctando*] Q. Fabius Maximus, surnamed Cunctator, from his policy of thwarting Hannibal by watching his movements but avoiding to fight. He was Dictator B.C. 217.

—*foret* is the past tense in reference to the counsels of the gods formerly entertained and since realised. 'They left one survivor, by whose successor the fortunes of Rome *were* to be restored,' &c. See v. 570.

243. *Continuata loco*] 'Cohaerentia nullo intervallo.' *Gierig.*

Idibus illa latent: oriuntur nocte sequenti.
Quae tibi cur tria sint tam sociata, canam.
Forte Jovi Phoebus festum sollemne parabat:
Non faciet longas fabula nostra moras:
I mea, dixit, avis, ne quid pia sacra moretur,
Et tenuem vivis fontibus affer aquam.
Corvus inauratum pedibus cratera recurvis
Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis;
Tentat eam rostro; non erat apta legi.
Immemor imperii sedisse sub arbore fertur,
Dum fierent tarda dulcia poma mora.
Jamque satur nigris longum rapit unguibus hydrum,
Ad dominumque redit, fictaque verba refert:
Hic mihi causa morae, vivarum obsessor aquarum:
Hic tenuit fontes officiumque meum.
Addis, ait, culpae mendacia, Phoebus, et audes
Fatidicum verbis fallere velle deum?
At tibi, dum lactens haerebit in arbore ficus,
De nullo gelidae fonte bibentur aquae.

246. *tam sociata*] **Good** MSS. give the vulgate, *consociata*. Ovid may have written as Merkel has edited it; but *tam* refers to quality or degree, and is used with adjectives; *sic* to manner, and rather belongs to participles or verbs.

250. *tenuem*] Keightley understands 'light and clear.' Rather, 'a *little* water,' viz. so much as the crow could lift. Thus Virg. Georg. iii. 335, 'tum tenues dare rursus aquas,' where the context points to this sense.

256. *Dum fierent*] The fig is said to turn soft very speedily. — *dum* for *donec*. When used to express an event in expectation, without reference to its having actually happened in the writer's time, the subjunctive is regularly found, as iv. 755, 'dum degrandinet,' 'till the hail is over.' Aen. x. 809, 'dum detonet,' 'till the thunder of war has passed.' So also in conditions, as Hor. Od. iii. 3. 37, 'Dum longus inter saeviat Ilion Romamque pontus.' Propert. iii. 18. (ii. 26.) 47, 'latices dum ferret,' 'on condition of getting water.' When *dum* refers not to a transient point of time *while* an event is in progress, but to the duration of it, the imperfect is sometimes used, contrary to a rule given in most grammars. Thus the Romans say, 'dum haec loquitur, supervenit (perf.) Consul;' but Aen. viii. 374, 'dum bello Argolici vastabant Pergama reges.' Propert. v. 10. 33, 'dumque aries murum cornu pulsabat aheno.' Mart. ix. 49. 4, 'dum nova, dum nitida fulgebat splendida lana' (sc. toga). See sup. i. 199. When *dum* means *quamdiu*, in reference to future time, it takes the future indicative, as inf. 263, 'dum haerebit.'

260. *tenuit*] i. e. detinuit officium. See on iii. 113.

264. *bibentur aquae*] There was a popular notion that rooks never

Dixit, et antiqui monumenta perennia facti
  Anguis, Avis, Crater, sidera juncta micant.
XV. KAL. 15TH.
Tertia post Idus nudos Aurora Lupercos
  Aspicit et Fauni sacra bicornis eunt.
Dicite, Pierides, sacrorum quae sit origo,
  Attigerint Latias unde petita domos.
Pana deum pecoris veteres coluisse feruntur
  Arcades: Arcadiis plurimus ille jugis.
Testis erit Pholoë, testes Stymphalides undae,
  Quique citis Ladon in mare currit aquis,
Cinctaque pinetis nemoris juga Nonacrini,
  Altaque Cyllene, Parrhasiaeque nives.
Pan erat armenti, Pan illic numen equarum;
  Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum;
  Hic ubi nunc urbs est, tum locus urbis erat.

drank water before the figs began to ripen in autumn. Pliny x. 12, § 15, 'Corvi—aegrescunt sexagenis diebus, siti maxime, ante quam fici coquantur autumno.'

268. *Fauni bicornis*] In common with other poets, Ovid makes this Italian god identical with the horned Pan of Arcady. Whether the Lupercalia were indigenous or imported, i. e. whether or not there is any truth in the legend that they were brought by the Arcadians, or, in other words, the Pelasgi, the rudeness and coarseness of the rites indicate a remote antiquity. Their apparent connexion with phallic ceremonies is an argument for their eastern origin. They appear to be connected with the Arcadian *Lycaea*. Xen. Anab. i. 2. 10, ἐν αἷς (sc. Πέλλαις) Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ ἀγῶνα ἔθηκε. For an account of the festival see Dict. of Antiquities, and notes to Propert. v. 1. 25. It partook of an expiatory character. Varro says, L. L. vi. § 13, 'nam et Lupercalia februatio, ut in antiquitatum libris demonstravi.' (Sup. 19.) Augustus is said to have restored the Lupercalia after they had fallen into disuse. Sueton. Oct. § 31.

272. *plurimus*] For *maxime cultus*. So the Romans said 'multus est in ore hominum,' &c. So vi. 251, 'in prece totus eram.'

273. *Pholoë*] A mountain to the west of Arcadia, in which the rapid river Ladon took its rise. See v. 89.

275. *Cyllene*] Most of the MSS. give *Troezene*, or some corruption of it. Merkel has edited from conjecture *Tricrene*. Cyllene was a mountain sacred to Hermes, and not to Pan, and is therefore liable to suspicion. But the poet may have meant to enumerate a few of the places in Arcadia which were metrically convenient.

277. *equarum*] The feminine gender, though common in speaking of animals generically, perhaps indicates that *incolumes* means 'safely producing young.' *Aquarum* is the reading of most copies; and Pan was worshipped as a god of the shore, Aesch. Pers. 451; but this attribute is here not to the purpose. Some of the inferior MSS. give '*Pan* erat armenti custos, Pan numen,' &c But *illic* is *apud Arcadas*.

Inde deum colimus, devectaque sacra Pelasgis:
  Flamen ad haec prisco more Dialis erit.
Cur igitur currant, et cur, sic currere mos est,
  Nuda ferant posita corpora veste, rogas?
Ipse deus velox discurrere gaudet in altis
  Montibus, et subitas concipit ille fugas.
Ipse deus nudus nudos jubet ire ministros:
  Nec satis ad cursus commoda vestis erat.
Ante Jovem genitum terras habuisse feruntur
  Arcades, et Luna gens prior illa fuit.
Vita feris similis, nullos agitata per usus;
  Artis adhuc expers et rude vulgus erat.
Pro domibus frondes norant, pro frugibus herbas;
  Nectar erat palmis hausta duabus aqua.
Nullus anhelabat sub adunco vomere taurus;
  Nulla sub imperio terra colentis erat;
Nullus adhuc erat usus equi, se quisque ferebat:
  Ibat ovis lana corpus amicta sua;

280. *Hic ubi*, &c.] He means to say, 'transtulit secum ante Romam conditam.'

281. *Pelasgis*] i. e. the Arcadians.

282. *erit*] 'Henceforth we shall have the Flamen Dialis (priest of Jupiter) to officiate at the Lupercalia, as heretofore.' This office had been abolished, but restored by Augustus, as Merkel thinks (p. cxiv), in connexion with the festival. The Flamens were instituted by Numa, according to Varro, L. L. vii. § 45, who elsewhere (v. § 84) derives the name from *filum*, quasi Filamines, 'quod in Latio capite velato erant semper, ac caput cinctum habebant filo.' See inf. iii. 397. Plutarch agrees with this, Quaest. Rom. § 40, *τὸν πῖλον, ἀφ' οὗ καὶ Φλάμεν κέκληται.* Gierig (who reads *Flamen adhuc—agit*, after Burmann's conjecture. a few MSS. having *adhuc* or *ad hoc*) compares the celebration of the Robigalia by the Flamen Quirinalis, iv. 907, seqq.

286. *subitas fugas*] Those sudden alarms which we still call 'panics.' Some read *concitat ille feras.*

287. *nudos*] They were naked except a sort of leather apron round the loins. Virgil, Aen. viii. 662, calls them simply '*nudos Lupercos.*' Plutarch, Quaest. R. § 68, describes them as *γυμνοὶ διαθέοντες ἐν περιζώμασι.* Without doubt decency was barely consulted. See on v. 101. Propertius uses the term '*licens* Lupercus.' The poet assigns three reasons for this dress or undress:—(1) Pan himself scampers about the hills, and clothes are unsuited to running; (2) the primitive men wore *pelles*, skins of beasts; (3) above all (ver. 303), Faunus dislikes garments because he was once tricked by them (ver. 357).

290. *Luna prior*] See i. 469.—*agitata*, &c., 'acta sine ulla experientia, sine inventis commodis.' This rude and primitive existence is hinted at by Apollonius Rhodius, iii. 264, Ἀρκάδες, οἵ καὶ πρόσθε Σεληναίης ὑδέονται ζώειν, φηγὸν ἔδοντες ἐν οὔρεσιν.

298. *Ibat ovis*] The wool was not shorn to be made into togas, &c.

Sub Jove durabant, et corpora nuda gerebant,
Docta graves imbres et tolerare Notos.
Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.

Sed cur praecipue fugiat velamina Faunus,
Traditur antiqui fabula plena joci.
Forte comes dominae juvenis Tirynthius ibat:
Vidit ab excelso Faunus utrumque jugo.
Vidit, et incaluit, Montanaque numina, dixit,
Nil mihi vobiscum est; hic meus ardor erit.
Ibat odoratis humeros perfusa capillis
Maeonis, aurato conspicienda sinu.
Aurea pellebant rapidos umbracula soles,
Quae tamen Herculeae sustinuere manus.
Jam Bacchi nemus et Tmoli vineta tenebant,
Hesperus et fusco roscidus ibat equo.
Antra subit tophis laqueataque pumice vivo;
Garrulus in primo limine rivus erat.
Dumque parant epulas potandaque vina ministri,
Cultibus Alciden instruit illa suis.

301. *detecti*] Luperci scil., veste deposita. — *opes*, 'resources,' i. e. the small means and the few comforts.

305. *dominae*] Omphale, to whom he was sold as a slave, and who was therefore *domina* in more than the usual amatory sense, though it seems in this also. She is called *Maeonis* (310), because queen of Lydia.

307. *Montana numina*] The Oreades, or mountain nymphs.

309. *humeros perfusa*] See on i. 407.

310. *aurato sinu*] The stola had a strip of gold below the neck, corresponding to the laticlave in the male tunic. See v. 28. Becker, *Gallus*, p. 435. Heroid. xiii. 32, 'Nec libet aurata corpora veste tegi.' Tibullus, ii. 3. 53, 'illa gerat vestes tenues, quas femina Coa Texuit, auratas disposuitque vias.' But even the men sometimes wore tunics embroidered with gold threads. Virg. Aen. x. 818: 'et tunicam, molli mater quam neverat auro.'

311. *umbracula*] The use of the umbrella is very ancient. There is a representation of one in the Assyrian sculptures (Layard's Nineveh, p. 334); and an engraving is given in the Dict. of Antiquities, where it is observed that it was a common attention of lovers to hold a parasol over a lady. Here, perhaps, Hercules performed the office rather as a slave.

313. *Tmoli vineta*] The scene, therefore, is in Lydia; and yet the Italian Faunus is introduced. So completely was he at this time identified with Pan.

315. *tophis*] 'Tufa,' a volcanic product resembling hardened mud. *Pumex*, *silex*, and perhaps *adamas*, meant basaltic or other volcanic rocks.—*vivo*, vi. 558.

318. *instruit*] The object of changing clothes is not stated.

Dat tenues tunicas Gaetulo murice tinctas;
Dat teretem zonam, qua modo cincta fuit.
Ventre minor zona est; tunicarum vincla relaxat,
Ut posset vastas exseruisse manus.
Fregerat armillas non illa ad brachia factas;
Scindebant magni vincula parva pedes.
Ipsa capit clavamque gravem spoliumque leonis,
Conditaque in pharetra tela minora sua.
Sic epulis functi, sic dant sua corpora somno,
Et positis juxta secubuere toris.
Causa, repertori vitis pia sacra parabant,
Quae facerent pure cum foret orta dies.
Noctis erat medium: quid non amor improbus audet?
Roscida per tenebras Faunus ad antra venit.
Utque videt comites somno vinoque solutos,
Spem capit in dominis esse soporis idem.
Intrat, et huc illuc temerarius errat adulter,
Et praefert cautas subsequiturque manus.
Venerat ad strati captata cubilia lecti,
Et felix prima sorte futurus erat.

But it seems to have been on purpose to counteract the anticipated attempts of Faunus. Compare 307 with 344.

321.] There were two ways in which the tunic and its accompanying *zona* failed to fit him: first, it was too small round the waist; secondly, the sleeves would not allow his hands to pass through, without being unclasped, or, as we should say, 'let out' to a man's size. This passage will be better understood by a reference to Becker's *Gallus*, p. 433. The stola, or outer tunic, was in the poet's mind, though properly he should have described the Greek χιτών. Both, however, had sleeves reaching to the elbows, and were gathered up by clasps or brooches on the outer side. These sleeves were called *manicae* (Aen. ix. 616). See on i. 409. *Tenues* (319) applies to the fabric, which was sometimes of silk, or a texture resembling our muslin.

323. *Fregerat*] This may either mean 'he would have broken,' i. e. had he tried them on, or 'he had already broken the armlets, which were too small for him, and was trying to wear the sandals.'—*vincula*. See inf. v. 432.

326. *tela minora*] 'Arrows stored in their own quiver.' *Minora*, sc. gravi clava. The commentators strangely misunderstand this verse, though Heinsius had rightly explained *minora*. Hercules is regularly armed with a club and a bow, in poetry if not in pictures.

330. *pure*] ἁγνεύοντες, by sleeping apart during that night. Cf. vi. 231, and iv. 657, 'usus abest Veneris.' Tibullus, ii. 1. 11, 12.

334. *soporis idem*] Compare 'idem officii,' i. 46.

337. *captata*] 'Groped for,' i. e. which he had tried to discover by feeling his way.—*felix prima sorte*, 'he was destined to be lucky as far as his first success went.' Merke.

Ut tetigit fulvi setis hirsuta leonis
  Vellera, pertimuit, sustinuitque manum,
Attonitusque metu rediit: ut saepe viator
  Turbatum viso rettulit angue pedem.
Inde tori, qui junctus erat, velamina tangit
  Mollia, mendaci decipiturque nota.
Ascendit, spondaque sibi propiore recumbit:
  Horrebant densis aspera crura pilis.
Caetera temptantem cubito Tirynthius heros
  Reppulit: e summo decidit ille toro.
Fit sonus; inclamant comites, et lumina poscit
  Maeonis: illatis ignibus acta patent.
Ille gemit lecto graviter dejectus ab alto,
  Membraque de dura vix sua tollit humo.
Ridet et Alcides, et qui videre jacentem;
  Ridet amatorem Lyda puella suum.
Veste deus lusus fallentes lumina vestes
  Non amat, et nudos ad sua sacra vocat.

Adde peregrinis causas, mea Musa, Latinas,
  Inque suo noster pulvere currat equus.
Cornipedi Fauno caesa de more capella,
  Venit ad exiguas turba vocata dapes;

reads *forte* from only one MS., though the best.

342. *rettulit*] The reduplication of *t*, commonly called a poetical licence, is really due to the omission of *e* from *retetulit*. Catullus has 'si reditum tetulisset,' lxvi. 15. For *fero* borrows its perfect from the root of *tollo* (*Varronianus*, p. 397), which is properly 'to lift from its place for the purpose of bringing,' like *αἴρειν*. Thus we find *reppulit* for *repepulit* in 350, and *repperit* for *repeperit* in v. 200. Another theory is, that *re* for *red* (as *red—do*, *red—eo*) became long by compensation for the dropped *d*. See *Varron.* p. 258.

345. *sponda*] See Becker, *Gallus*, p. 291, where it is shown that the lectus had a raised side called *pluteus*, the position near to which was the *interior torus*, while *sponda* was the outer side, nearest to the person about to ascend, called *prior* or *propior torus*. Propert. iii. 8. 4, 'fractus utroque toro,' i. e. 'jactando corpus in utramque lecti partem fatigatus.'

348. *crura*] scil. Herculis.

351. *lumina poscit*] See on v. 792.

359. *peregrinis*] Having given a Greek legend, he adds an Italian one to account for the scanty dress of the Luperci, and at the same time for their division into two classes or fraternities, called Quintilii and Fabii, after the followers of Romulus and Remus respectively. Propert. v. 1. 26: 'unde licens Fabius sacra Lupercus habet.' The variety of causes often assigned by Ovid in explaining certain customs may be

Dumque sacerdotes veribus transuta salignis
Exta parant, medias sole tenente vias,
Romulus et frater pastoralisque juventus
Solibus et campo corpora nuda dabant.
Vectibus et jaculis et missi pondere saxi
Brachia per lusus experienda dabant:
Pastor ab excelso, Per devia rura juvencos,
Romule, praedones, et Reme, dixit, agunt.
Longum erat armari; diversis exit uterque
Partibus; occursu praeda recepta Remi.
Ut rediit, veribus stridentia detrahit exta
Atque ait: Haec certe non nisi victor edet.
Dicta facit, Fabiique simul. Venit irritus illuc
Romulus, et mensas ossaque nuda videt
Risit, et indoluit Fabios potuisse Remumque
Vincere, Quintilios non potuisse suos.
Fama manet facti; posito velamine currunt,
Et memorem famam, quod bene cessit, habet.

Forsitan et quaeras, cur sit locus ille Lupercal,
Quaeve diem tali nomine causa notet.
Silvia Vestalis caelestia semina partu
Ediderat, patruo regna tenente suo.

accounted for by supposing that he compiled from several annalists.

362. *vocata*] A special invitation, not a general entertainment, was given, on account of the limited supply.

363. *salignis*] Spits were made either of a willow or a hazel wand. (*veribus colurnis*, i. e. *corulinis*, Virg. Georg. ii. 396,) because these are straight, easily cut, and nearly free from branches.—*exta*, σπλάγχνα, the heart and liver. See iii. 806.

367. *Vectibus*] 'Throwing the bar.' Gierig reads *caestibus*, but includes the distich in brackets. Merkel thinks the repetition of *dabant* in consecutive pentameters merely shows that the passage had not been finally revised. According to his punctuation, 'they were doing this, *when* a shepherd cried out,' &c.

370. *et Reme*] Gierig has *eripe*, with a few good copies.

380. *quod bene cessit*] 'The success of the enterprise,' i. e. though they ran out without arms and almost without clothes. Cf. v. 366.

381. *locus ille*] The Lupercal was a cave on the east side of the Palatine, said to have been the den of the wolf which suckled the foundlings (inf. 421). It was consecrated to Pan, and kept up, like the 'casa Romuli' and the 'ficus Ruminalis' (412), till Ovid's time. Virg. Aen. viii. 343: 'gelida monstrat sub rupe Lupercal, Parrhasio dictum Panos de more Lycaei.' See inf. 423. It was from this cave that the Luperci started, after a sacrifice, to run through the city.

384. *patruo suo*] Amulius, bro-

Is jubet auferri parvos et in amne necari.
  Quid facis? ex istis Romulus alter erit.
Jussa recusantes peragunt lacrimosa ministri;
  Flent tamen, et geminos in loca jussa ferunt.
Albula, quem Tiberin mersus Tiberinus in unda
  Reddidit, hibernis forte tumebat aquis.
Hic, ubi nunc Fora sunt, lintres errare videres,
  Quaque jacent valles, Maxime Circe, tuae.
Huc ubi venerunt, neque enim procedere possunt
  Longius, ex illis unus et alter ait:
At quam sunt similes! at quam formosus uterque!
  Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu, nisi fallit imago,
  Nescio quem vobis suspicor esse deum.
At si quis vestrae deus esset originis auctor,
  In tam praecipiti tempore ferret opem.
Ferret opem certe, si non ope mater egeret,
  Quae facta est uno mater et orba die.

ther of Numitor, who was the father of Ilia or Silvia.

389. *Tiberin*] The real meaning of the word is unknown. Another way of writing it was *Thybris*, whom Virgil (Aen. viii. 330) describes as a king who succeeded Saturn. This form may possibly point to ὕβρις, which is sometimes used of rapid streams, and may also be traced in Θύμβρις. Pausanias, viii. 43. 2, *φασὶ δὴ* [Εὔανδρον] *σταλέντα ἐς ἀποικίαν, καὶ ἄγοντα Ἀρκάδων τῶν ἐκ Παλλαντίου στρατιάν, παρὰ τῷ ποταμῷ πόλιν τῷ Θύμβριδι οἰκίσαι.* It is remarkable that the mother of Pan was called Hybris or Thymbris. (See Vater, Prolegom. ad Eur. Rhes. p. 224.) But in *Varronianus*, p. 171, it is derived from Pelasgian roots meaning 'hill-river.'

Ibid. Tiberinus] See iv. 47.

391. *Fora*] The Forum Romanum and Forum Boarium, both adjacent to the low part of the city known as the Velabrum. See inf. vi. 405, seqq.; Propert. v. 2. 7, and *ib.* 9. 5. Tibullus, ii. 5. 33: 'at qua Velabri regio patet, ire solebat Exiguus pulsa per vada linter aqua.' The latter word was commonly derived from *velum.—valles*, that between the Aventine and Palatine hills, where the Circus Maximus stood.

393. *Huc ubi venerunt*] Ovid supposes the twins to have been exposed close to the spot where they were landed by the subsiding of the flood. Gierig says that in this he followed Fabius Pictor the old annalist. According to others, they were launched in the Anio, near Alba, and so carried down to the site of Rome. See on 597.

398. *Nescio quem vobis*] Merkel, with the best copies, gives *e vobis*, i. e. 'nescio uter vestrum deus sit.' This, to say the least, is unusual Latinity. The next verse is rather in favour of the vulgate, which means, 'I suspect you have some god (for your father).' It had been remarked that one had more of vigour than the other; and it would be strange to add, 'I know not which of you is a god.'

Nata simul, moritura simul, simul ite sub undas
Corpora. Desierat deposuitque sinu.
Vagierunt ambo pariter; sensisse putares.
Hi redeunt udis in sua tecta genis.
Sustinet impositos summa cavus alveus unda.
Heu quantum fati parva tabella tulit!
Alveus in limo silvis appulsus opacis,
Paullatim fluvio deficiente, sedet.
Arbor erat; remanent vestigia, quaeque vocatur
Rumina nunc ficus, Romula ficus erat.

401. *si non*, &c.] Unless he were otherwise engaged at the time in assisting the mother. Keightley remarks that the agency of the gods was supposed to be confined to one place at a given time.

403. *sub undas*] This should mean, that they were to be drowned; but *deposuit sinu* (fluvii) and *alveus* (407) show that they were exposed in a sort of cradle which would float. The fact is, it was intended that they should soon, but not immediately, sink; for in this way the ancients pretended to avoid the odium of a direct and wilful murder; as when they buried vestals alive with a small supply of food.

405. *Vagierunt*] There is a reading *vagierant*. The vulgate may be scanned as a trisyllable, though this is not necessary. Lucretius even begins a verse with *pueri*, iv. 1023. Nearly the same verse occurs Heroid. xi. 85: 'vagitus dedit ille miser; sensisse putares.'

411. *vestigia*] Not remains of the actual tree, which had long left the spot, if indeed it ever stood there, but as Merkel contends (p. cl) a record of it preserved in a bronze group, representing the event, which was placed there. And so he understands the words of Livy, i. 4: 'ubi nunc ficus Ruminalis est.' It must be confessed that this is doing some violence to the language. But the passage in Tacitus is explicit, Ann. xiii. 58: 'eodem anno Ruminalem arborem *in comitio*, quae octingentos et quadraginta ante annos Remi Romulique infantiam texerat, mortuis ramalibus et arescente trunco deminutum prodigii loco habitum est, donec in novos fetus revirescerent.' Where Ritter observes: 'Prisca ficus Ruminalis ad Lupercal fuit in radicibus montis Palatini, sed in comitium sponte transisse credebatur.' —Respecting the reading of this verse there is also some doubt. Merkel edits: *quaeque vocatur Romula non ficus, Romula ficus erat*, —which is nearly unintelligible. Keightley says it means, 'the one which was then so called was not the real tree.' The MSS. vary between *non* and *nunc* (a common confusion), and *Rumina* and *Romula*. Ovid says this in simple ignorance what *Rumina* meant. It is, however, doubtless the genuine name of the tree, and not a corruption of *Romula*. It means 'the tree of the wolf's dug.' Dr. Donaldson, *Varronianus*, p. 60, and before him Plutarch, has remarked that *raumu* is the Latin or Lithuanian term for a dug or udder. See Quaest. Rom. § 57: Διὰ τί τῇ Ῥουμίνᾳ θύουσαι, γάλα κατασπένδουσι τῶν ἱερῶν, οἶνον δ' οὐ προσφέρουσιν; ἢ ῥοῦμαν Λάτινοι τὴν θηλὴν καλοῦσι, καὶ Ῥουμινάλιον ὀνομασθῆναι λέγουσιν, παρόσον ἡ λύκαινα τῷ Ῥωμύλῳ τὴν θηλὴν παρέσχεν; From this old root comes 'ruminare,' 'to chew the cud,' i. e. 'to provide milk for the udders;' and it is possible that the

Venit ad expositos, mirum, lupa feta gemellos.
Quis credat pueris non nocuisse feram?
Non nocuisse parum est, prodest quoque; quos lupa nutrit,
Perdere cognatae sustinuere manus.
Constitit, et cauda teneris blanditur alumnis,
Et fingit lingua corpora bina sua.
Marte satos scires, timor abfuit; ubera ducunt,
Nec sibi promissi lactis aluntur ope.
Illa loco nomen fecit; locus ipse Lupercis.
Magna dati nutrix praemia lactis habet.
Quid vetat Arcadio dictos a monte Lupercos?
Faunus in Arcadia templa Lycaeus habet.

Ramnes (*Ramines*?) may be referred to the same origin.

413. *lupa feta*] 'A she-wolf with young,' τοκάς. *Feta* means 'having young;' whether as yet born or not, is immaterial. We may assume that she had already lost them, and sought relief by letting the twins take their place. Nor is there any thing violently improbable in the event, or any just cause why we should treat a 'constans fama' as an absurd invention, or explain *Lupa* as the name of a woman.

418. *fingit*] This word properly signifies 'to give shape to any pliant material;' as to squeeze clay or wax, σφίγγειν. Compare *fallo* and σφάλλω. Hence it is correctly used of a creature which assists the development of newly-born limbs by 'licking them into shape.' Horace has 'fingitur artibus,' of a young girl taught to dance. In Ep. i. 2. 64, 'fingere equum' is said of a trainer who, as it were, *moulds* the horse to his will. Inf. iii. 670, 'fingebat liba' is 'made cakes of soft dough.' Cf. v. 409; Virg. Aen. viii. 635: 'mulcere alternos, et corpora fingere lingua.' Georg. ii. 407: 'Persequitur vitem attondens, fingitque putando,' 'prunes it into the proper shape.' Catullus, lxvi. 50, has 'ferri fingere duritiem,' 'to make hard iron take various forms.'

420. *Nec sibi promissi*] Others read *et sibi permissi*. But *promissi* means 'sent forth,' or *demissi*, καθειμένου, like *promissa barba*, 'a long beard.' This use of *nec* should be noticed. Generally it disjoins negative clauses; but here its negative sense is exerted, not on the whole clause, but on one word in it, i. e. 'et aluntur ope lactis non sibi promissi.' So Propert. iii. 20. (ii. 28.) 52: 'Vobiscum Europe nec proba Pasiphaë,' for 'et improba.' Martial iv. 3:—

'Indulget tamen ille Jovi, nec vertice moto
Concretas pigro frigore ridet aquas,'

i. e. 'et non moto vertice,' &c.

423. *Quid vetat*, &c.] 'And yet they *may* have been called after Pan, worshipped in Arcadia as the wolf-god.' See Georg. i. 16. *Lupercus* is probably from *lupus* and *arceo*, and thus has the same meaning as Λυκοῦργος, Λυκοεργὸς, from λύκος and εἴργειν. There is no doubt that λύκος and *lupus* are identical, through the medium of the lost κόππα or letter *Q*. Compare ἵππος with *equus*, ἕπομαι with *sequor*. See *Varronianus*, p. 251. Plutarch, Quaest. Rom. § 68: ἢ λύκος μὲν ὁ λοῦπός ἐστι, καὶ Λύκαια τὰ Λουπερκάλια; The Luperci, then, in their origin, were the priests of the god who keeps the wolves from

'Nupta, quid exspectas? non tu pollentibus herbis,
Nec prece, nec magico carmine mater eris.
Excipe fecundae patienter verbera dextrae;
Jam socer optatum nomen habebit avi.
Nam fuit illa dies, dura cum sorte maritae
Reddebant uteri pignora rara sui.
Quid mihi, clamabat, prodest rapuisse Sabinas?
Romulus: hoc illo sceptra tenente fuit:
Si mea non vires sed bellum injuria fecit,
Utilius fuerat non habuisse nurus.
Monte sub Esquilio, multis incaeduus annis
Junonis magnae nomine lucus erat.
Huc ubi venerunt, pariter nuptaeque virique
Suppliciter posito procubuere genu.
Cum subito motae tremuere cacumina silvae,
Et dea per lucos mira locuta suos.
Italidas matres, inquit, sacer hircus inito.
Obstupuit dubio territa turba sono.

the sheep, whether Pan or the similar but not identical Faunus. But it is curious to notice the confusion of ideas and the accumulation of attributes which characterized the later worship. In part the Lupercalia were expiatory, in part, probably, phallic, besides being connected with the preservation of Romulus and Remus. As the word involved *lupus*, it was naturally connected with the *nutrix lupa* of the twin foundlings.

425. *herbis*] See v. 255—6.

427. *fecundae dextrae*] The blows of the goat-skin straps carried by the Luperci (inf. 446), which were supposed to make women prolific. The adjective is used in an active sense, by a common idiom, the principle of which is that to possess and to impart to others are correlative ideas.

433. *mea injuria*] The rape of the Sabine women.—*vires*, 'multitudinem civium.' *Gierig.*—*nurus*, 'uxores.'

436. *Junonis*] She was the goddess of marriage, and therefore fitly appealed to.—*lucus*. Cf. 436. 'The site of the *lucus* and the temple of Juno Lucina, on the Esquiline, is uncertain. It has long been thought that the temple was close to the present church of Sta. Maria Maggiore, and that the rows of marble columns in the interior of that church had belonged to that ancient temple. But there is no proof of this; and from the order of the Argean chapels it might rather seem that it is to be sought on the part of the hill over the Subura and the Via Urbana.' *Keightley.* Merkel, p. cxxvii, shows from Pliny that this temple was dedicated A.U. 379.

441. *sacer hircus*] Gierig gives *caper hircus*, which is found in one or two copies, others having *caper hirtus*. This latter may be the true reading. For *caper* is said to have meant a castrated animal, whence the ambiguous word *inito* would cause the greater astonishment. (Catullus however (xxxvii. 6) uses *hircus* in this sense.) It is rather supported by *caprum mactat*, v. 445.

Augur erat; nomen longis intercidit annis;
Nuper ab Etrusca venerat exul humo.
Ille caprum mactat; jussae sua terga puellae
Pellibus exsectis percutienda dabant.
Luna resumebat decimo nova cornua motu,
Virque pater subito, nuptaque mater erat.
Gratia Lucinæ: dedit haec tibi nomina lucus,
Aut quia principium tu, dea, lucis habes.
Parce, precor, gravidis, facilis Lucina, puellis,
Maturumque utero molliter aufer onus.

Orta dies fuerit; tu desine credere ventis,
Perdidit illius temporis aura fidem.
Flamina non constant, et sex reserata diebus
Carceris Aeolii janua laxa patet.
Jam levis obliqua subsedit Aquarius urna;
Proximus aetherios excipe, Piscis, equos.
Te memorant fratremque tuum, nam juncta micatis
Signa, duos tergo sustinuisse deos.
Terribilem quondam fugiens Typhona Dione,
Tunc cum pro caelo Juppiter arma tulit,

446. *exsectis*] Apparently for *sectis*, 'cut into strips.'

449. *Lucinæ*] Juno, as well as Diana, had this title, from bringing children at their birth into the light of day. Hence the poets often speak of 'the darkness of the womb,' as Aesch. Eum. 635. See note on Suppl. 660, and *Varronianus*, p. 148. Inf. iii. 255. Varro, L. L. v. § 69. Both goddesses are indeed connected with the moon, and both preside over births, ten moons being the period of gestation. But *Lucina* does not seem to have been derived from the brightness of the moon, as Plutarch thought, Quaest. Rom. § 77, καὶ Λουκίναν Ἥραν καλοῦσιν οἷον φαεινὴν, ἢ φωτίζουσαν, καὶ νομίζουσιν ἐν ταῖς λοχείαις καὶ ὠδῖσι βοηθεῖν, ὥσπερ καὶ δοκοῦσι, much less from *lucus*, as Ovid rashly suggests. Keightley denies that Juno Lucina was the Moon. See, however, on i. 55; vi. 39.

453. *fuerit*] See on i. 315. The meaning is, that about the time of the Lupercalia a few days of unsettled weather commence. Hesiod. Opp. 621, δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται.

457. *obliqua*] 'Tilted,' so as to discharge its contents; such was the imaginary figure of this sign.—*equos*, &c. The sun enters Pisces.

459. *juncta*] They are represented as tied together by a string.

461. *Dione*] Venus, who was, properly speaking, the daughter of that goddess. Hom. Il. v. 370. But the epithet Dionaea seems to have been confounded with Dione. The curious and rare legend here recorded is probably of Semitic origin. Typho is better known in Egyptian mythology as the pursuer of Osiris. See Herod. ii. 156; Strabo xvii. 1; and Aesch. Suppl. 554. In Met. v. 331 it is said that Venus was changed into a fish when followed

Venit ad Euphraten comitata Cupidine parvo,
Inque Palaestinae margine sedit aquae.
Populus et cannae riparum summa tenebant,
Spemque dabant salices, hos quoque posse tegi.
Dum latet, insonuit vento nemus. Illa timore
Pallet, et hostiles credit adesse manus;
Utque sinu tenuit natum, Succurrite Nymphae,
Et dis auxilium ferte duobus, ait.
Nec mora, prosiluit: pisces subiere gemelli;
Pro quo nunc cerni sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Nec violant timidi piscibus ora Syri.

XIII. KAL. 17TH.

Proxima lux vacua est: at tertia dicta Quirino
Qui tenet hoc nomen, Romulus ante fuit;
Sive quod hasta *curis* priscis est dicta Sabinis,
Bellicus a telo venit in astra deus:
Sive suo regi nomen posuere Quirites;
Seu quia Romanis junxerat ille Cures.
Nam pater armipotens, postquam nova moenia vidit,

by Typho into Egypt. This appears to have been derived from some other source.

464. *Palaestinae*] i. e. Syriae. The term seems anciently to have comprised Syria, to which the sources of the Euphrates closely approach. Tibull. i. 7. 18: 'alba Palaestino missa columba Syro.'

474.] 'He here confounds Venus with the Derceto or Atergatis of the Syrians, who abstained from fish, as that was the form of their goddess. Lucian. de Dea Syr. 14.' *Keightley.* Xenophon, Anab. i. 4. 9, says that the Syrians worshipped certain fish as divinities, and would not allow them to be injured.—*timidi*, δεισιδαίμονες.

475. *vacua*] Without any mark of a festival.—*dicta Quirino.* This appears to mean 'sacred to Quirinus,' not 'called after' him. The feast of the *Quirinalia* falls on this day. Why Romulus obtained a Sabine name it is not very important to inquire; perhaps Quirinus was at first the Eponym or mythic hero of the Sabine population.

477. *Sive—deus*] 'Whether it was that Romulus, when deified, was called *Quirinus* from *Curis*, or' &c.

480. *Cures*] From *quiris*, or *curis*, 'a spear' (a Sabine word, on which see *Varronianus*, p. 106), came the names of two towns, *Quirium* and *Cures*, the former (supposed to be) a settlement of Sabines on the Quirinal and Capitoline hills, the other the metropolis of the Sabine territory, but sometimes, as here and Propert. v. 9. 74, used for the Sabines generally. *Quirites* occurs only in the plural; but *Cures* (—*etis*) in Propert. v. 4. 9. All these words are etymologically connected with κούρητες, 'the warriors.' Hom. Il. xix. 193. Virgil twice uses *Curibus*, Aen. vi. 811, and viii. 638.

481. *Nam*] In reference to 'dicta Quirino,' sup. 475.

Multaque Romulea bella peracta manu,
Juppiter, inquit, habet Romana potentia vires;
Sanguinis officio non eget illa mei.
Redde patri natum; quamvis intercidit alter,
Pro se, proque Remo, qui mihi restat, erit.
Unus erit quem tu tolles in caerula caeli,
Tu mihi dixisti; sint rata dicta Jovis.
Juppiter annuerat; nutu tremefactus uterque
Est polus, et caeli pondera movit Atlas.
Est locus; antiqui Capreae dixere paludem.
Forte tuis illic, Romule, jura dabas.
Sol fugit, et removent subeuntia nubila caelum,
Et gravis effusis decidit imber aquis.
Hinc tonat, hinc missis abrumpitur ignibus aether.
Fit fuga; rex patriis astra petebat equis.
Luctus erat, falsaeque Patres in crimine caedis:
Haesissetque animis forsitan illa fides;
Sed Proculus Longa veniebat Julius Alba,
Lunaque surgebat, nec facis usus erat;

483. *habet vires*, &c.] 'Romana potentia satis corroborata est, neque adeo diutius filii mei officio indiget.' *Gierig.*

485. *intercidit*] The perfect tense, for *interciderit*. So Virg. Ecl. iii. 84, 'Pollio amat nostram, quamvis est rustica, Musam.'—'Morientes, si non perveniunt ad maturam aetatem, *intercidere* dicuntur.' *Gierig.*

486. *Pro se*, &c.] 'Instar duorum mihi erit.' *Gierig.*

487. *Unus erit*] This verse, attributed to Ennius, and quoted by Varro, L. L. vii. § 6, with the addition of *tempia*, gives the very words of Jupiter's promise to Mars: '*unus* erit (sc. non autem duo) quem ego tollam in caelum.'

490. *movit*] 'Shifted,' as a burden galling to the shoulder. The other reading, *sensit*, is more poetical.

491. *Capreae paludem*] This was a piece of wet ground in the Campus Martius, of which no particular account has been preserved.—*jura dabas*. See on i. 37.

496. *Fit fuga*] A sudden storm was thought a sufficient reason, both by the Greeks and the Romans, for dispersing a legislative assembly. 'Comitiorum solum vitium est fulmen,' Cic. de Div. ii. 18. 43. Ovid seems to have had in mind the Comitia centuriata, rather than the C. curiata, though the former were attributed to Servius Tullius. —*patriis equis*. Gierig well compares Hor. Carm. iii. 3. 15, 'hac Quirinus Martis equis Acheronta fugit.' While the people fled Romulus was taken up to heaven, so that none were witnesses of the miracle. Hence arose a suspicion of foul play on the part of the patres, till his re-appearance assured the discontented multitude.

499. *veniebat Alba*] The preposition is not necessarily added with *eo* and *venio*, to denote the place either *from* or *to* which a journey is made. Thus Ep. ex Pont. iii. 2. 79: 'qua vos tamen urbe venitis?' Inf. v. 651: 'desertis venerat Argis.' Propert. iv. (iii.) 16. 1: 'nox media, et dominae mihi venit

Cum subito motu sepes tremuere sinistrae.
Rettulit ille gradus, horrueruntque comae.
Pulcher, et humano major, trabeaque decorus
Romulus in media visus adesse via,
Et dixisse simul: Prohibe lugere Quirites;
Nec violent lacrimis numina nostra suis.
Thura ferant, placentque novum pia turba Quirinum,
Et patrias artes militiamque colant.
Jussit, et in tenues oculis evanuit auras.
Convocat hic populos, jussaque verba refert.
Templa deo fiunt; collis quoque dictus ab illo est,
Et referunt certi sacra paterna dies.

Lux quoque cur eadem Stultorum festa vocetur,
Accipe; parva quidem causa, sed apta subest.
Non habuit doctos tellus antiqua colonos;
Lassabant agiles aspera bella viros.
Plus erat in gladio, quam curvo laudis aratro;
Neglectus domino pauca ferebat ager.
Farra tamen veteres jaciebant, farra metebant,
Primitias Cereri farra resecta dabant.

epistola nostrae Tiburе.' *Ib.* iii. 14. 20: 'infelix, hodie vir mihi rure venit.' The change of the order in the nomen and cognomen in Julius Proculus, for the sake of the metre, is rather remarkable. Cicero however writes 'Proculus Julius,' De Rep. ii. 10. But Tacitus has 'Julia Procilla,' Agric. 4, and Martial has 'Caius Julius Proculus,' xi. 36.

501. *sepes tremuere*] The common reading is *nubes crepuere*. The MSS. present many varieties, and the text is rather uncertain. One does not expect to hear of 'hedges' at such a time and place. May *sepes* bear an allusion to the *septa* in the Campus Martius? (i. 53.)

503. *trabea*] See on i. 37.

505. *lugere*] Supra, 497. Like πενθεῖν the word is properly used of *mourning*, and is very different from *dolere*.

512. *certi dies*] The Quirinalia were fixed for the 17th of February; whereas the Fornacalia, which was sometimes kept on that day, was properly a moveable feast ('feriae conceptivae,' inf. 528), celebrated before the Quirinalia. Those persons who had not attended to the notice given by the Curio Maximus were allowed to make up for their neglect by sacrificing to Fornax on the 17th, which for that reason was called the 'Feast of Fools;' and is here mentioned in connexion with the Quirinalia.

520. *farra*] The repetition of the word implies '*far*, and nothing but *far* (spelt).' That is, they had no wheat (*triticum*) nor barley (*hordeum*), though the latter cereal is thought to be indigenous to Sicily. The processes of sowing and drying the grain (see on i. 693; vi. 313) were alike unscientific, till at length an improved system was placed under the patronage of a new goddess, Fornax.

Usibus admoniti flammis torrenda dederunt,
  Multaque peccato damna tulere suo.
Nam modo verrebant nigras pro farre favillas;
  Nunc ipsas ignes corripuere casas.
Facta dea est Fornax: laeti Fornace coloni
  Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
  Maximus indicit, nec stata sacra facit;
Inque Foro, multa circum pendente tabella,
  Signatur certa Curia quaeque nota;
Stultaque pars populi quae sit sua Curia nescit;
  Sed facit extrema sacra relata die.
XII—IX. KAL. 18TH—21ST.
Est honor et tumulis: animas placate paternas,
  Parvaque in exstructas munera ferte pyras.

523. *nigras favillas*] The grain was almost calcined, like the malt now used for colouring porter. The meaning is, that they foolishly (*peccato suo*) exposed the grain to the *direct* heat of fire, instead of setting it in an oven.

526. *temperet*] i. e. regulate the heat of the stove.

527. *Curio Maximus*] The curiae or subdivisions of the original tribes into wards, contained only the burghers or *patres*, to the exclusion of the plebeians. Each curia had its Curio, who superintended the sacred rites common to the members of his ward; but all these Curiones, thirty in number, were under the general authority of a president of the college, called, by way of distinction, Maximus. On this occasion it was his duty to proclaim in the Forum on what day the Fornacalia would be kept. In the Augustan age the division of the populus (ver. 531) into curiae was little more than nominal, so that the careless or uninformed hardly knew in what curia they were enrolled.

530. *certa nota*] This seems to mean that a mark was set to each curia denoting the day and hour on which they were to attend, and implies that not all the curiae kept it at once. Hence Varro rightly says, L. L. vi. § 13: 'Quirinalia a Quirino, quod ei deo feriae et eorum hominum qui Furnacalibus *suis* non fuerunt feriati.' (Merkel, p. clvi, expresses his surprise at *suis*, 'quasi non omnium eadem fuerint Fornacalia.') Plutarch, Quaest. R. § 89· διὰ τί τὰ Κυρινάλια μωρῶν ἑορτὴν ὀνομάζουσιν; ἢ ὅτι τὴν ἡμέραν ταύτην ἀπεδεδώκεσαν τοῖς τὰς αὐτῶν φρατρίας (i. e. *curias*) ἀγνοοῦσιν, ἢ τοῖς μὴ θύσασιν, ὥσπερ οἱ λοιποί, κατὰ φυλὰς ἐν τοῖς Φουρνικαλίοις δι' ἀσχολίαν ἢ ἀποδημίαν ἢ ἄγνοιαν, ἐδόθη τῇ ἡμέρᾳ ταύτῃ τὴν ἑορτὴν ἐκείνην ἀπολαβεῖν; (i. e. *referre*, ver. 532; cf. i. 618.) Keightley seems wrong in supposing the *plebs* are spoken of; *populus* is used in its strict sense in 530, or rather in the sense which it bore in Ovid's time, viz. the citizens in general.

533. *paternas*] In this word he alludes to *parentalia*, and in *ferte* to *Feralia*. The former were the offerings, the latter the festival in commemoration of the departed. But inf. 548 we have 'Parentales dies,' meaning perhaps those immediately

Parva petunt Manes: pietas pro divite grata est
Munere; non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsae fruges, parvaque mica salis,
Inque mero mollita Ceres, violaeque solutae.
Haec habeat media testa relicta via.
Nec majora veto: sed et his placabilis umbra est.
Adde preces positis et sua verba focis.
Hunc morem Aeneas, pietatis idoneus auctor,
Attulit in terras, juste Latine, tuas.

preceding the day of the Feralia. This notion of 'laying ghosts,' or giving relief and repose to restless spirits, seems to be widely spread among all races of mankind. The Anglo-Saxons had their 'month's mind,' or particular services for the departed on the 30th day after decease, a practice kept up throughout the middle ages. The Romans, indeed, who could hardly realize the idea of any future existence except in a bodily form, thought rather of offerings to the Manes than expiatory sacrifices for them; indeed, they had vague notions of punishment after death, though Keightley wrongly denies (Excursus iv. p. 233) that they were acquainted with the doctrine. They regarded ghosts as endowed with corporal feelings and wants, and brought offerings to them of food (inf. 566). It is curious that this latter practice is not wholly unknown among very ignorant people; an instance has been given to the present editor, in the case of a poor woman who for many years brought plates of meat and dishes of tea to her husband's grave!—*exstructas pyras*, 'i. e. *tumulos*, the places where the funeral pyres had been, and which had burned out.' *Keightley*. There is another reading *extinctas*, which perhaps he intended to explain. The epithet in either case is little more than a poetical addition. Cf. Amor. iii. 9. 5, 'Tibullus Ardet in exstructo, corpus inane rogo.' Cf. inf. iii. 546. Offerings of meat (*dapes*) were brought to be thrown on the pile when burning (Virg. Aen. vi. 225); but these must be understood differently from 540 inf.

536. *avidos deos*] This looks like some confusion of ideas. He meant to say that the Manes were satisfied with little; but he here seems to talk of propitiating the infernal deities. Or are *dii* the Manes themselves, who are sometimes called 'dii Manes' and 'dii inferi?' They are the δαίμονες of the Greeks.

537. *porrectis*] 'Offered,' i. e. held out for acceptance on the *tegula*. The common reading *projectis* has less authority. This, which is preferred by Gierig, means 'tossed away after being worn at a banquet.' Cf. 652. There is reason to believe that these material offerings were merely ceremonial, and of the shabbiest sort. Hence Juvenal compares a bad dinner to them, 'exigua feralis coena patella,' v. 85.

539. *solutae*] Not made up into a chaplet, but scattered loose.—*testa relicta*. The platter, or scrap of crockery, 'was left in the way,' because the donor must retire before the ghost would eat the offerings.—*via* alludes to the road-side graves.

542. *positis focis*] The notion of worship was almost inseparable in the Roman mind from the erection of altars. See iv. 334.—*sua verba*, i. e. 'propria,' 'solemnia,' iv. 660.

Ille patris Genio sollemnia dona ferebat;
Hinc populi ritus edidicere pios.
At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit; nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo: bustis exisse feruntur,
Et tacitae questi tempore noctis avi;
Perque vias urbis, latosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea praeteriti tumulis redduntur honores,
Prodigiüsque venit funeribusque modus.
Dum tamen haec fient, viduae cessate puellae;
Exspectet puros pinea taeda dies.
Nec tibi, quae cupidae matura videbere matri,
Comat virgineas hasta recurva comas.

545. *patris Genio*] The ceremonies in commemoration of Anchises are described at length in Aen. v. Keightley says that *genius* is here incorrectly used for *Manes*, since the former belonged only to living persons. But Merkel (p. ccxxxii) more accurately distinguishes between the *genius* of the living, the 'anima cujusque rationalis,' and the guardian spirits more or less identified with the Lares. See inf. 631.

550. *rogis*] From that neglect (*omine ab isto*, sc. deserendi) there was an increase in the mortality of the city. The literal sense is, that Rome itself felt the heat of the numerous piles lighted outside of the walls.

555, 556.] The omitted rites having been resumed, the extraordinary deaths and the portents ceased. The Manes were not only restless themselves, but they caused a public calamity, as possessed of a power beyond that of merely deceased human beings. He thus proves the importance of *parentalia* by a two-fold argument.

557. *puellae*] This word is not unfrequently applied to young married women. As a general rule, widows might marry on *feriae publicae*, though maidens might not. Plut. Quaest. R. § 105: ἐν ταῖς δημοσίαις ἑορταῖς ἔθος οὐκ ἔστι γαμεῖσθαι παρθένους, αἱ δὲ χῆραι γαμοῦνται. But the days of the Feralia were *religiosi*, unlucky for any marriages; one reason of which was, that the *fax thalami* and the *fax mortis* were to be kept quite distinct, and not even lighted from the same source. See on Propert. v. 3. 13, and compare inf. v. 487. The expression *puri dies* implies that the time itself was in a manner polluted and unfit for a ceremony of a nature so different.—*pinea taeda*, 'the nuptial torch;' *taeda* is properly a piece of split pine wood, and is connected with δᾷς, δᾷδος, which bears the same sense, Od. xviii. 310. So 'flamma per taedas equitavit,' Hor. Od. iv. 4. 43. Cf. Virg. Ecl. vii. 49, 'taedae pingues,' i. e. firewood. Bearing this in mind, we may readily understand 'ferro faces inspicat acuto,' Georg. i. 292; 'faces incidere, Ecl. viii. 29; and 'faces comminuere,' inf. v. 508.

560. *Comat*] The symbolical parting of a virgin's hair with a spear-point, on her marriage, was

Conde tuas, Hymenaee, faces, et ab ignibus atris
  Aufer: habent alias maesta sepulcra faces.
Di quoque templorum foribus celentur opertis,
  Thure vacent arae, stentque sine igne foci.
Nunc animae tenues et corpora functa sepulcris
  Errant; nunc posito pascitur umbra cibo.
Nec tamen haec ultra, quam tot de mense supersint
  Luciferi, quot habent carmina nostra pedes.
Hanc, quia justa ferunt, dixere *Feralia* lucem.
  Ultima placandis Manibus illa dies.

Ecce anus in mediis residens annosa puellis
  Sacra facit Tacitae, nec tamen ipsa tacet.

probably intended to signify that the wife was to share the fortunes of war as well as of peace. Plutarch, Quaest. R. § 87, asks *διὰ τί τῶν γαμουμένων αἰχμῇ δορατίου τὴν κόμην διακρίνουσιν*; and suggests several reasons for the custom; as that it was a reminiscence of the old times when wives were carried off by force of arms; that the spear was sacred to Juno, the goddess of marriage; that the nuptial knot could be undone by iron alone, &c.

563. *celentur*] 'Ne dii adspectu tristi polluerentur.' *Gierig.* This practice is still preserved in the covering up of all pictures and statues during the most solemn time of Lent. The Romans closed their temples altogether on this and the similar occasion of the Lemuria, inf. v. 485.

568. *pedes*] All the good MSS. give *dies*, which has no satisfactory meaning. Merkel reads *vices* on his own conjecture, referring it to the number of places in an elegiac distich in which the feet are variable; but Keightley with good reason objects to this as forced and artificial. If the Feralia began on the 15th of the Calends of March, and continued till the 9th, or Feb. 21, from this latter to the end of the month eight days remain. Ovid uniformly speaks of a plurality of days for these ceremonies, as ver. 548. 567. 570, and Kal. Mart. ix. is marked in the ancient 'Tabula Maffeana' as the Feralia, or last day. Now the number of feet in an elegiac distich is not eight, but eleven, or at least ten, not reckoning the long syllables in the pentameter. But Gierig states that another old Calendar, which he does not specify, places the Feralia on the 12th of the Calends, which is just eleven days before the end of the month. Perhaps the easiest way of reconciling contradictory accounts is to suppose that the first day remained fixed, but the last varied at different times according to the number of days it was found convenient to devote to the ceremonies.

569. *Feralia*] Elsewhere the *e* is long, as inf. v. 486: 'ut nunc ferali tempore operta vides,' and sup. 34. This indeed is the usual quantity of the word. Compare the *ē* in *Feronia*. But Varro, L. L. vi. § 13, agrees in the derivation from *fero*:—'*Feralia* ab *inferis* et *ferendo*, quod ferrent tum epulas ad sepulcrum, quibus jus ibi parentare.' It will be observed that he gives two distinct derivations at once, as in the passage quoted on i. 322. It is clear from the present distich that *only* the last day was properly called the Feralia. See sup. 533.

572.] Tacita, or Dea Muta (533),

Et digitis tria thura tribus sub limine ponit,
  Qua brevis occultum mus sibi fecit iter.
Tum cantata ligat cum fusco licia plumbo;
  Et septem nigras versat in ore fabas;
Quodque pice astrinxit, quod acu trajecit aëna,
  Obsutum maenae torret in igne caput.
Vina quoque instillat; vini quodcumque relictum est,
  Aut ipsa, aut comites, plus tamen ipsa, bibit.
Hostiles linguas inimicaque vinximus ora,
  Dicit discedens, ebriaque exit anus.

Protinus a nobis, quae sit dea Muta, requires.
  Disce, per antiquos quae mihi nota senes.

was not only the mother of the public Lares, but also, as the name implies, the goddess who suppressed and averted evil words. Now evil words, like the 'evil eye,' *fascinatio*, seem to have come within the peculiar province of magic rites. Catullus, vii. 11, has 'Quae nec pernumerare curiosi Possint, nec mala fascinare lingua.' Cf. inf. 581. Hence the subject is introduced by describing an old beldam and her maids engaged in incantations. It is probable that the worship of *Tacita*, especially as connected with the *Feralia*, originally referred to the secrecy injoined respecting mystic and ominous rites, *τὰ ἄρρητα*. The Roman formula *favete linguis* refers to this. Cf. vi. 325, and iii. 325.—*nec tacet*, i. e. she mutters audibly certain charms.

575. *plumbo*] Some MSS. give *limbo*, *bombo*, or *rhombo;* and the last seems probable, though it has very slight authority. The epithet refers to the dull grey colour of common lead. Keightley says 'black lead;' but it would be absurd to suppose that the rare substance *graphite* is meant.—*cum* means, 'ita ligat ut connectatur cum plumbo.' The Romans usually say 'ligare *ex*,' or '*ab* aliqua re.' Most MSS. give *tenet*, so that the reading in the text is doubtful.—*licia* were properly 'threads having at one end a loop, through which a thread of the warp was passed, the other end being fastened to a straight rod' (Dict. of Antiq., art. *Tela*). But Ovid probably means 'threads' generally, which were *cantata*, 'charmed.' See Virg. Ecl. viii. 77; inf. iii. 267. On the use of beans in magic see inf. v. 436.

578. *maenae*] This is the conjecture of Heinsius, the readings of the MSS. being corrupt. Some small and common fish is meant, and the name is in allusion to Mania, or Genita Mana (Plutarch, Quaest. R. § 52), also called Larunda.—the same as the Dea Muta, for *Manes* and *Lares* were undoubtedly closely connected. The action, as Keightley observes, is plainly symbolical. 'The silence of fishes is well known; and it was made still more so, if possible, and then put in the fire, to show, as it were, that no force could make it break silence.' The 'bronze needle,' *acus*, was an important instrument in magic rites. Cf. Amor. iii. 7. 30: 'et medium tenues in jecur urget acus.' Sticking pins and needles in their victims was one of the charges brought against witches in quite recent times.

579. *instillat*] Propert. v. 3. 60; Heroid. xix. 151, and *ib.* xiii. 114.

581. *Hostiles*] 'Maledicas.' See sup. on 572.

Juppiter immodico Juturnae captus amore
Multa tulit, tanto non patienda deo.
Illa modo in silvis inter coryleta jacebat;
Nunc in cognatas desiliebat aquas.
Convocat hic Nymphas, Latium quaecumque tenebant,
Et jacit in medio talia verba choro:
Invidet ipsa sibi vitatque, quod expedit illi,
Vestra soror summo jungere membra deo.
Consulite ambobus; nam quae mea magna voluptas,
Utilitas vestrae magna sororis erit.
Vos illi in prima fugienti obsistite ripa,
Ne sua fluminea corpora mergat aqua.
Dixerat: annuerant omnes Tiberinides udae,
Quaeque colunt thalamos, Ilia diva, tuos.
Forte fuit Naïs, Lara nomine; prima sed illi
Dicta bis antiquum syllaba nomen erat,
Ex vitio positum. Saepe illi dixerat Almo,
Nata, tene linguam: nec tamen illa tenet.
Quae simul ac tetigit Juturnae stagna sororis,
Effuge, ait, ripas: dicta refertque Jovis.
Illa etiam Junonem adiit, miserataque nuptas,
Naïda Juturnam vir tuus, inquit, amat.

585. *Juturnae*] See i. 463.

587. *jacebat*] She eluded him by hiding herself. Hence *multa tulit*, he bore many slights and disappointments.

597. *annuerant*] Gierig reads *annuerunt*. See sup. 405. For *udae* the MSS. generally give *undae*.—*Ilia diva*. Ilia, the mother of Romulus is represented sometimes as the wife of the Tiber; sometimes, as here, of the Anio. See Hor. Od. i. 2. 17. Amor. iii. 6. 45. This discrepancy throws some light on ii. 393; for a river nymph may well be confounded with the mother of twins exposed on either the one or the other of those streams.

599. *Lara*] The original name was Lala (λαλεῖν, compare *Lalage*); but the *l*, as in many words, was changed into *r*. So *Lemuria* and *Remuria*, v. 479—82; and κόραξ and κόλαξ are converted into an occasion of joking by Aristophanes. *Lara*, however, is really connected with *Lar*.

601. *Ex vitio*] From her fault of tale-telling.—*Almo* is here the god of the river, and father of Lara; for the nymphs of diverse streams were called together. Sup. 589. It was an inconsiderable tributary of the Tiber, south of Rome. See iv. 337.

603. *Juturnae stagna*] Merkel thinks that was in the Campus Martius, and different from the spring in the Forum, i. 708. It may be doubted if any real place is meant.

604. *dicta Jovis*] The command to stop Juturna from hiding herself in the water, v. 595.

605. *nuptas*] If the plural is right, the sense is general, 'after expressing her condolence with the

Juppiter intumuit; quaque est non usa modeste,
  Eripuit linguam, Mercuriumque vocat:
Duc hanc ad Manes: locus ille silentibus aptus.
  Nympha, sed infernae Nympha paludis erit.
Jussa Jovis fiunt; accepit lucus euntes;
  Dicitur illa duci tum placuisse deo.
Vim parat hic; vultu pro verbis illa precatur,
  Et frustra muto nititur ore loqui.
Fitque gravis, geminosque parit, qui compita servant,
  Et vigilant nostra semper in urbe, Lares.

VIII. KAL. 22ND.

Proxima cognati dixere Caristia cari,
  Et venit ad socios turba propinqua deos.
Scilicet a tumulis et qui periere propinquis
  Protinus ad vivos ora referre juvat,
Postque tot amissos, quidquid de sanguine restat,
  Aspicere, et generis dinumerare gradus.

lot of the married.' The common reading is *nuptam*. Other MSS. give *nympham*, *nymphae*, or *nymphas*.

609. *ad Manes*] This shows that some connexion existed between *Lara*, *Lares*, and *Manes*. See on v. 578.

615. *geminos*] See v. 143. The Lares Praestites or Compitales (v. 129), the public guardians of the city, as opposed to the Lar familiaris of private houses, were generally enshrined two together, from some supposed connexion with Romulus and Remus. The worship of the Lares was originally Pelasgic; but the Romans seem to have derived it from Etruria. See *Varronianus*, p. 151. Hertzberg, on Propert. iii. 3. 11, mentions a 'Lar tutanus,' which is perhaps not from *tueor*, but the Umbrian word *tuta*, 'a city,' on the analogy of *oppidanus*, *paganus*, *urbanus*. See *Varron.*, pp. 84 and 93. For *in urbe* Gierig reads *in aede*, supposing that both public and private Lares are meant. The singular is rather objectionable for *in aedibus*; and the best MSS. are against him.

617. *Caristia*] Though the word is Greek (Χαριστια or Χαριστεῖα), and only indirectly connected with *carus*, from which Ovid seems to derive it, the best MSS. agree in the Latinised form. This festival was instituted as a kind of set-off to the gloomy solemnities of the season just passed. It was a thanksgiving for surviving relatives, and was especially devoted to the interchange of endearments, and to the reconciliation of alienated friends. A very similar custom exists in France on New-Year's day. It is not generally marked in the ancient Calendars, and was probably but little attended to. Gierig quotes Valerius Maximus, ii. 1: 'Convivium etiam sollemne majores instituerunt, idque Caristia appellaverunt, cui praeter cognatos et affines nemo interponebatur: ut, si qua inter necessarios querela esset orta, apud sacra mensae et inter hilaritatem animorum, fautoribus concordiae adhibitis, tolleretur.' The *socii dii* are the Penates, and only mean a 'family meeting.' Inferior MSS. have *dapes*.

Innocui veniant: procul hinc, procul impius esto
Frater, et in partus mater acerba suos,
Cui pater est vivax, qui matris digerit annos,
Quae premit invisam socrus iniqua nurum.
Tantalidae fratres absint, et Iasonis uxor,
Et quae ruricolis semina tosta dedit,
Et soror, et Procne, Tereusque duabus iniquus,
Et quicumque suas per scelus auget opes.
Dis generis date thura bonis; Concordia fertur
Illa praecipue mitis adesse die;
Et libate dapes, ut, grati pignus honoris,
Nutriat incinctos missa patella Lares.

623.] As such meetings were intended to promote love and charity, those persons could have no part in them who had given proofs of cruelty and hatred to their nearest relations. He proceeds to adduce instances of unnatural conduct, such as Atreus, Medea, Philomela, and Procne. The formula used is that of the invitation to attend sacrifices, to the exclusion of the impious.

625. *vivax*] 'Long-lived.' The word always implies an unusual tenacity of life, and is applied to plants, as 'vivax apium,' contrasted with 'breve lilium,' Hor. Od. i. 36. 16; to animals, as 'vivax cervus,' Virg. Ecl. vii. 30; to those persons who outlive the usual term of years, as 'vivax Sibylla,' inf. iv. 875, or even to infants which resist attempts to procure abortion, Heroid. xi. 43. Compare Hor. Sat. ii. 1. 53: 'Scaevae vivacem crede nepoti Matrem: nil faciet sceleris pia dextera.' The poet here means that the man whose father is too long-lived, and who counts the years his mother may yet survive, is a parricide at heart, and therefore no fit guest for the Caristia, even though he has committed no actual crime.—*digerit* Gierig refers to the consultations with astrologers, who were a common pest at Rome in the Augustan age.

628. *semina tosta dedit*] This was Ino, or Mater Matuta. See on vi. 556, and on iii. 853. The origin of the legend will appear from the note on i. 693.

629. *soror*] Philomela, daughter of Pandion, and sister of Procne. Tereus had married the latter, but seduced the former and then cruelly cut out her tongue. See the story given at length in Met. vi. 412 seqq. The presence of Procne, i.e. such as Procne, is deprecated, because she had in revenge killed and served up to Tereus her own son Itys. See inf v. 856.

631. *Dis generis bonis*] There was an old adjective *manis* or *manus*, 'good,' whence *immanis*, and *Manes*, 'the good spirits,' or ἀγαθοὶ δαίμονες, as the Greeks call them, on the principle of propitiating them by good words, just as our countrymen used to talk of 'Robin Goodfellow.' From the latter form, *manus*, we have 'Genita Mana,' the 'Good Mother' (sup. on 578). See *Varronianus*, p. 148. Varro, L. L. vi. § 4: 'bonum antiqui dicebant *manum*.' In this passage, the Lares are meant; for the 'Lar familiaris' was regarded as the author, protector, and good genius of every family. There was no clear distinction between them and the Manes, or spirits of ancestors departed.

633. *libate dapes*] Both these words, as well as *patella* in the next verse, have a peculiar and

Jamque ubi suadebit placidos nox humida somnos, 635
Parca precaturi sumite vina manu,
Et, Bene vos, bene te patriae Pater, optime Caesar!
Dicite suffuso per bona verba mero.

VII. KAL. 23RD.

Nox ubi transierit, solito celebretur honore
Separat indicio qui deus arva suo. 640
Termine, sive lapis, sive es defossus in agro
Stipes, ab antiquis tu quoque numen habes.
Te duo diversa domini pro parte coronant,
Binaque serta tibi, binaque liba ferunt.

technical sense. On the first see inf. 653.—*dapes* differ from *epulae*, as being offerings of meat, &c., made for a religious purpose, e. g. to Lares, tombs, or the gods at a sacrifice; and *patella* is the dish on which they were offered. Inf. vi. 310: 'fert missos Vestae pura patella cibos.' Juven. v. 85 (quoted on 540 sup.). Cic. de Fin. ii. 7: 'reperiemus asotos ita non religiosos ut edant de patella.' It was the custom in the old times, when the family dined in the atrium, to offer a piece of meat to the Lar as an acknowledgment of the plenty and prosperity which were attributed to his protection. — *incinctos*. The Lares were dressed in the peculiar Latin garb called 'cinctus Gabinus,' which was an antique way of wearing the toga. Plutarch says their dress was of dog-skin, Quaest. R. § 51. Persius, v. 31, calls them 'succincti Lares.'

637. *Bene vos*, &c.] The construction is, 'dicite vos, Bene te (valere optamus), Caesar optime, Pater patriae.' Merkel well observes, p. cclx, that this must have been written in the lifetime of Augustus. Cf. Hor. Od. iv. 5. 33—36. Tibull. ii. 1. 31: 'sed, Bene Messalam, sua quisque ad pocula dicat.' — *per*, i. e. *inter*. Merkel gives *ter* from the conjecture of Heinsius. The MSS. vary between *per*, *post*, *in*, *sint*; and many of them give *sacra* for *bona*.

639.] The Terminalia, one of the primitive Italian festivals. It is marked TER in the 'Tabula Maffeana' (given by Merkel, p. xii, and in the Introduction to this volume), against Feb. 23. The Romans appear to have purposely, and *ominis gratia*, celebrated this at the end of the year (see on 49 sup.); for when there was an intercalated month they took from February the days remaining after the 23rd, and added them to that month. Varro, L. L. vi. § 13: '*Terminalia*, quod is dies anni extremus constitutus; duodecimus enim mensis fuit Februarius, et quom intercalatur, inferiores quinque dies duodecimo demuntur mense.' For reasons stated below, it was probably found expedient to maintain this festival in its integrity, even to the latest, as one of the principal safeguards of landed property.

642. *Stipes*] Tibullus, i. 1. 11, 'Nam veneror. seu stipes habet desertus in agris, Seu vetus in trivio florida serta lapis.'

Ibid. numen habes] i. e. 'coleris.' Some place the comma after *antiquis*.

643. *diversa*] 'Lying in opposite directions.' See on i. 132. 283. 'Duo domini, agrorum utrimque possessores, te coronant, uterque in parte agro suo obversa.' *Gierig.*—*bina* does not here mean 'two apiece,' but simply 'duo.'

Ara fit: huc ignem curta fert rustica testa
  Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte,
  Et solida ramos figere pugnat humo;
Tum sicco primas irritat cortice flammas:
  Stat puer, et manibus lata canistra tenet.
Inde, ubi ter fruges medios immisit in ignes,
  Porrigit incisos filia parva favos.
Vina tenent alii; libantur singula flammis.
  Spectant et linguis candida turba favent.
Spargitur et caeso communis Terminus agno;
  Nec queritur, lactens cum sibi porca datur.
Conveniunt celebrantque dapes vicinia simplex,
  Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis
  Omnis erit sine te litigiosus ager.

645. *testa*] This is the reading of by far the greater number of good MSS., and is in itself as probable as *testu*. The latter form is rare, and is said to occur only in the ablative. See v. 510. The fire was brought in a 'cracked pot'—or rather, one without a handle—from the domestic hearth; for the Romans made it a point to light every flame belonging to a religious ceremony from a lucky source (Propert. v. 3. 14).

648. *solida humo*] A row of stakes was stuck in to confine the smaller faggots on the top of the rustic altar. Woodcutters still adopt this plan in piling billets. The altar, as remarked sup. 542, was an essential part of the proceeding.

649. *irritat*] Not 'fans it,' but 'feeds it,' 'coaxes it,' as the epithet *sicco* implies.—*canistra*, κάνεον, a sacrificial utensil, to hold the various articles required. It was flat and wide (*lata*), and had nothing but the name in common with our *can* and *canister*.

653. *libantur singula*] 'A portion of each is taken to throw in the flames.' See on i. 587; inf. iii. 734; v. 627. The word in its proper sense means 'to take a taste of any thing,' and does not closely correspond to λείβειν. Thus the bee '*sips* the stream,' 'flumina libat,' Georg. iv. 54. So Aen. i. 256: 'oscula libavit natae.' Hence generally 'to offer a first portion,' ἀπάρχεσθαι. Inf. v. 627; vi. 163. For this purpose the honey-combs are described as already cut across, *incisi*.

654.] 'The company dressed in white look on in silence.'

655. *caeso agno*] This is contrary to the testimony of Plutarch, Q. Rom. § 15, who suggests reasons why the Romans, τὸν Τέρμινον θεὸν νομίζοντες, οὐδὲν ἔθυον αὐτῷ ζῷον. Gierig thinks that a living victim was a subsequent usage, and refers to Hor. Epod. ii. 53: 'et agna festis caesa Terminalibus.' Numa, who instituted the Termini, regarded them as guardians of peace and justice, and therefore not fit objects for bloody offerings.

660. *litigiosus*] 'The subject of law-suits.' Properly, 'addicted to litigation,' as 'fora litigiosa,' iv. 188. Compare *vinosus*, *religiosus*, *pecuniosus*, &c. In the earlier times of the republic, agrarian disputes between plebs and populus were so

Nulla tibi ambitio est; nullo corrumperis auro,
  Legitima servas credita rura fide.
Si tu signasses olim Thyreatida terram,
  Corpora non leto missa trecenta forent,
Nec foret Othryades congestis lectus in armis.
  O quantum patriae sanguinis ille dedit!
Quid nova cum fierent Capitolia? nempe deorum
  Cuncta Jovi cessit turba, locumque dedit.
Terminus, ut veteres memorant, inventus in aede
  Restitit, et magno cum Jove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
  Exiguum templi tecta foramen habent.

numerous, and the inclination of the powerful to encroach on the weak so strong, that the sanctity of the Termini was a matter of the first importance.

663. *Thyreatida terram*] This was a territory common to the Argives and Spartans, and the subject of the well-known contest between 300 champions on each side, described by Herodotus, i. 82, whom the poet has evidently followed. Thucyd. ii. 27, *ἡ Θυρεᾶτις γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστιν, ἐπὶ θάλασσαν καθήκουσα.*

665.] The MSS. read *tectus*. *Lectus* is the conjecture of Barth, adopted by Merkel and most of the later editors. Othryades was the Spartan champion who alone survived on his side, and raised a trophy on the spot from the spoils of the enemy, on which he wrote his name as conqueror, and was therefore 'read on the piled arms.' See Plut. Parall. § iii. Inf. v. 568. The two Argives who had escaped with their lives ran off to announce the supposed victory of their countrymen. Othryades afterwards killed himself on the spot.

666. *quantum sanguinis*] For the battle was renewed between the two nations in consequence of his claiming the victory. From v. 659 to 666 is the actual song of the people in honour of Terminus.

667. *Capitolia*] When the temple of the Capitoline Jupiter was about to be constructed by Tarquinius Priscus, the older shrines and altars which occupied the spot were cleared away. An old stone—a long-forgotten terminus—was dug up (*inventus*), and allowed to remain in the new temple with Jove. Keightley connects *inventus in aede*, and explains it, 'in the place selected for its site.' Gierig reads *conventus*, sc. 'cum ad eum convenissent augures,' on the ground that the different deities were asked and consulted as to their willingness to leave the spot. The passive participle may be defended, as *convenio* takes the construction of a transitive verb (see on iii. 673), but it is supported by very few MSS. There is no difficulty in *inventus*. The action described was as natural as it would be for us to preserve in a new church any old sculptured fragment discovered in digging the foundations.

672. *foramen*] 'Servius ad Aen. ix. 448: "unde in Capitolio superna pars tecti patet, quae lapidem ipsum Termini spectat: nam Termino non nisi sub divo sacrificabantur."' *Gierig.* It may be inferred from this passage that Roman temples were commonly roofed over, not hypaethral, as Greek temples were, at least in part.

Termine, post illud levitas tibi libera non est:
Qua positus fueris in statione, mane.
Nec tu vicino quidquam concede roganti,
Ne videare hominem praeposuisse Jovi;
Et seu vomeribus, seu tu pulsabere rastris,
Clamato, Suus est hic ager, ille tuus.—
Est via, quae populum Laurentes ducit in agros,
Quondam Dardanio regna petita duci.
Illa lanigeri pecoris tibi, Termine, fibris
Sacra videt fieri sextus ab urbe lapis.
Gentibus est aliis tellus data limite certo;
Romanae spatium est urbis et orbis idem.
VI. KAL. 24TH.
Nunc mihi dicenda est Regis fuga. Traxit ab illa
Sextus ab extremo nomina mense dies.
Ultima Tarquinius Romanae gentis habebat

673. *levitas*] Locomotion. When Terminus was not disturbed to make room even for Jove, much less ought he to budge at the solicitation of any mortal wight. There was much of policy in paying this extraordinary honour to Terminus. The people learned to regard every boundary-mark with superstitious awe. There is, in truth, something in the very nature of unprotected property which strongly appeals to a man's innate sense of honesty. Many a one will rob an orchard who would scorn to take a single potato from the exposed heap of his neighbour.

678.] Most MSS. give *tuus est hic ager ille suus.* The common reading is *meus est hic ager, ille tuus.* But it has very slight MSS. authority. One may be allowed to entertain some misgivings whether *suus* is good Latinity, if it means 'clamato alteri, suum esse hunc agrum, alteri vero, "ille tuus est."' It may rather signify, 'This field is its own property, not your's.'

679. *Est via*] Keightley refers (after Gierig) to Strabo, v. p. 357: Μεταξὺ γοῦν τοῦ πέμπτου καὶ τοῦ ἕκτου λίθου τῶν τὰ μίλια οιασημαινόντων τῆς Ῥώμης καλεῖται τόπος Φῆστοι· τοῦτον δ' ὅριον ἀποφαίνουσι τῆς τότε Ῥωμαίων γῆς οἵ θ' ἱερομνήμονες θυσίαν ἐπιτελοῦσιν ἐνταῦθά τε καὶ ἐν ἄλλοις τόποις πλείοσιν ὡς ὁρίοις αὐθημερόν, ἣν καλοῦσιν Ἀμβαρουίαν, adding, 'It would hence appear that they sacrified to Terminus at the Ambarvalia. We have met with no mention of a place named Festi; and Strabo does not say on what road it lay.' Probably it was on the *via Latina*, as *Laurentum* was the chief city of king Latinus. It is clear that it was the traditional boundary of the ancient 'ager Romanus;' whence the remark which follows, that *now* the limits of the empire are those of the world, i. e. the outer ocean both on the east and the west. The question may fairly be entertained, whether the sacredness of the Termini did not originate from their public or national use in separating rival principalities, rather than from their merely private importance. Yet even the Jewish law contained a stringent prohibition against removing a neighbour's landmark.

686. *nomina*] The day was called 'Regifugium,' and was 'nefastus,' i. e. very solemnly observed.

Regna, vir injustus, fortis ad arma tamen.
Ceperat hic alias, alias everterat urbes,
Et Gabios turpi fecerat arte suos.
Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudarant gladios: Occidite, dixit, inermem!
Hoc cupiant fratres, Tarquiniusque pater,
Qui mea crudeli laceravit verbere terga.
Dicere ut hoc posset, verbera passus erat.
Luna fuit: spectant juvenem, gladiosque recondunt,
Tergaque, deducta veste, notata vident.
Flent quoque, et ut secum tueatur bella, precantur.
Callidus ignaris annuit ille viris.
Jamque potens misso genitorem appellat amico,
Perdendi Gabios quod sibi monstret iter.
Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquae.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.
Nuntius ut rediit, decussaque lilia dixit,
Filius, Agnosco jussa parentis, ait.
Nec mora: principibus caesis ex urbe Gabina,
Traduntur ducibus moenia nuda suis.

690. *Gabios*] A Latin town between Rome and Praeneste, once very flourishing, at this time nearly deserted: 'et qui nunc nulli, maxima turba Gabi,' Propert. v. 1. 34. See Livy i. 53.

691. *Namque*] This explains the 'turpis ars.' Sextus, the youngest, some say the eldest, son of L. Tarquinius Superbus, is called *proles manifesta*, because he showed by his deeds, viz. by this affair of the capture of Gabii, and the subsequent tragedy of Lucretia, which cost his father the throne, that he was one 'nomine quem simili vita superba notat,' himself a second Superbus. Propert. iv. 11. 48. — *manifestus* (manus) is properly what is known to be real by the *touch*, though we use the word in reference to the test of eyesight.

697. *spectant juvenem*] They perceive, on looking at him, that he is the young prince. This, at least, seems implied in the simple sense, 'they gaze at the youth.'

699. *tueatur bella*] This means more than 'carry on the war' (Keightley); rather, 'that he would *undertake* the war in concert with them.' It is clear from what follows, *jamque potens*, that he had secured to himself the chief authority. Varro, vii. § 12: '*tueri* duo significat, unum ab aspectu, ut dixi, unde est Enni illud: *Tueor te senex, pro Juppiter*,— alterum a curando ac tutela, ut cum dicimus *Bellum tueor*, et *tueri villam*.'

705. *latentia*] Conveyed by the friend without his being aware of their true import.

710. *nuda ducibus*] Deprived of their own rightful rulers.

Ecce, nefas visu, mediis altaribus anguis
Exit, et exstinctis ignibus exta rapit.
Consulitur Phoebus. Sors est ita reddita: Matri
Qui dederit princeps oscula, victor erit.
Oscula quisque suae matri properata tulerunt
Non intellecto credula turba deo.
Brutus erat stulti sapiens imitator, ut esset
Tutus ab insidiis, dire Superbe, tuis.
Ille jacens pronus matri dedit oscula Terrae,
Creditus offenso procubuisse pede.
Cingitur interea Romanis Ardea signis,
Et patitur lentas obsidione moras.
Dum vacat, et metuunt hostes committere pugnam,
Luditur in castris; otia miles agit.
Tarquinius juvenis socios dapibusque meroque
Accipit; ex illis rege creatus ait:
Dum nos sollicitos pigro tenet Ardea bello,
Nec sinit ad patrios arma referre deos;
Ecquid in officio torus est socialis? et ecquid
Conjugibus nostris mutua cura sumus?

711. *Ecce*, &c.] There is some abruptness which the student should not overlook. The narrative about Gabii is now concluded; a second and quite distinct anecdote is next recorded, in order to introduce the name of Brutus, the author of the Regifugium; then the siege of Ardea, which gave occasion to the *cause* of it, the rape of Lucretia. In these the odious character of Tarquinius Superbus is made to appear through the conduct of his sons, and particularly that of the youngest; in truth, the object was rather to extirpate the house of Tarquin than to drive out the individua.. The Regifugium, the poet implies (ver. 713, 714), was sanctioned by Apollo, who had foretold that none of the sons of Tarquin, Sextus, Titus, and Aruns, should succeed to the throne.

715. *suae*] This is emphatic: herein was the error, for Terra Mater was really meant, which the pretended idiot Brutus alone had the sense to perceive.—*quisque* and *turba* refer only to Titus and Aruns, for the other son Sextus had his own principality at Gabii. See the story in Arnold, Hist. Rome, i. chap. vii.

718. *Tutus*] Brutus was the son of Tarquinia, the king's sister. Fearing the fate that had befallen others of his relatives, he pretended to be half witted.

721. *Ardea*] A Rutulian town, fabled to have been founded by Danae, Virg. Æn. vii. 411, and considered as one of the oldest in Italy. See Livy i. 57.

725. *Tarquinius juvenis*] i. e. Sextus. The guests consisted of the other two sons of Superbus, Titus and Aruns, and their cousin Tarquinius of Collatia.

728. *arma referre*] On the return of a soldier from a victorious expedition his arms were often suspended as an offering in the temple of Mars, near the Porta Capena. Propert. v. 3. 71.

729. *in officio*] 'In fide, fidelis.' *Gierig.*

Quisque suam laudat; studiis certamina crescunt,
Et fervent multo linguaque corque mero.
Surgit cui dederat clarum Collatia nomen;
Non opus est verbis, credite rebus, ait.
Nox superest: tollamur equis, urbemque petamus.
Dicta placent; frenis impediuntur equi;
Pertulerant dominos; regalia protinus illi
Tecta petunt; custos in fore nullus erat.
Ecce nurum regis fusis per colla coronis
Inveniunt posito pervigilare mero.
Inde cito passu petitur Lucretia. Nebat;
Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulae data pensa trahebant,
Inter quas tenui sic ait ipsa sono:
Mittenda est domino, nunc, nunc properate, puellae,
Quamprimum nostra facta lacerna manu.
Quid tamen audistis? nam plura audire potestis;
Quantum de bello dicitur esse super?
Postmodo victa cades; melioribus, Ardea, restas,
Improba, quae nostros cogis abesse viros.

735. *Nox superest*] 'There is night enough remaining,' i. e. it is not too late to see how our wives are employed in our absence. The brevity of the narrative adds much to the effect. The poet hastens to the catastrophe; yet he finishes with care his very touching and exquisite portrait of Lucretia.

740. *mero*] For a Roman matron to drink wine was thought scarcely becoming, and a proof of *luxus*. Dr. Arnold's remark on the contrasted character will, in fact, apply to this: 'The simple habits of Lucretia seem copied from the matrons of the republic in the time of its early poverty, and cannot safely be ascribed to the princesses of the magnificent house of the Tarquinii.' (Hist. of Rome, i. p. 93.) It is equally clear that the late banqueting, the chaplet, and the wine of the other are borrowed from the customs of a much later age.

743. *data pensa*] The parcels of dyed wool allotted to them. Virg. Georg. i. 390, 'Ne nocturna quidem carpentes pensa puellae Nescivere hiemem.' Tibullus, in a similar strain, wishes that he may suddenly appear to his Delia on his return from service (i. 3. 85—92), while she is engaged in spinning wool.

746. *lacerna*] It appears from Propertius (v. 3. 18) that a military cloak was sent out every year, or at least every campaign, to the absent husband: 'texitur haec castris *quarta* lacerna tuis.'

747. *audistis*] Merkel edits *auditis*, but against the majority of good MSS.—For *potestis* two inferior copies give *soletis*, which is the common reading. The meaning is, 'you are in a position to hear more than I know about the prospects of the war.'

749. *melioribus restas*] 'You are opposing better men, and therefore must eventually fall. It is only a question of time.' *Restas* for *resistis* as Propert. iii. 7. (iv. 8.) 31: 'dum

Sint tantum reduces. Sed enim temerarius ille
Est meus, et stricto qualibet ense ruit.
Mens abit et morior, quotiens pugnantis imago
Me subit, et gelidum pectora frigus habet.
Desinit in lacrimas, incoeptaque fila remittit,
In gremio vultum deposuitque suum.
Hoc ipsum decuit: lacrimae decuere pudicae,
Et facies animo dignaque parque fuit.
Pone metum, venio, conjunx ait. Illa revixit,
Deque viri collo dulce pependit onus.
Interea juvenis furiatos regius ignes
Concipit, et caeco raptus amore furit.
Forma placet, niveusque color, flavique capilli,
Quique aderat nulla factus ab arte decor.
Verba placent, et vox, et quod corrumpere non est;
Quoque minor spes est, hoc magis ille cupit.
Jam dederat cantus lucis praenuntius ales,
Cum referunt juvenes in sua castra pedem.
Carpitur attonitos absentis imagine sensus
Ille: recordanti plura magisque placent.
Sic sedit, sic culta fuit, sic stamina nevit,
Neglectae collo sic jacuere comae,

restat barbarus Hector.'—*improba*, &c. The idea is, 'We wish you no luck for causing the absence of our husbands.'

755. *in lacrimas*] This is a Grecism: τελεῖν or τελευτᾶν ἔς τι. So v. 189: 'Circus in hunc exit.' Some MSS. give *lacrymis*, and *intenta* or *incepta*.—*gremio*, 'her lap,' i. e. she hid her face between her arms and knees. See on iv. 418.

757.] *pudicam* is the reading of the best MSS. *Pudicae* seems rather more poetical.

759. *venio*] 'Repente se prodit vir, qui adhuc latens cum comitibus verba conjugis amantia audiverat. Ita et dictis et factis constabat, quantum Lucretia praestaret ceteris.' *Gierig.*

761. *furiatos*] So Merkel on the conjecture of Heinsius. A few good copies give *furiatus*, the majority *furiales*. Virgil has 'furiata mente Coroebus,' Aen. ii. 407.

763. *niveus color*] See on iii. 493.—*ab arte*, i. 215.

765. *et quod*, &c.] τὸ μὴ ὀύνασθαι διαφθείρειν, 'the fact that,' &c.

771. *Sic sedit*, &c.] This recalling of the impressions received is very beautiful and natural. Thus Medea thinks of the words, actions, and looks of her beloved Jason, Apollon. Rhod. iii. 453:—

προπρὸ δ' ἄρ' ὀφθαλμῶν ἔτι οἱ ἰνδάλλετο πάντα·
αὐτός θ' οἷος ἦην, οἵοισί τε φάρεσιν ἕστο,
οἷά τ' ἔειφ', ὥς τ' ἔζετ' ἐπὶ θρόνου, ὥς τε θύραζε
ἤϊεν. οὐδέ τιν' ἄλλον ὀΐσσατο πορφύρουσα
ἐμμέναι ἀνέρα τοῖον. ἐν οὔασι δ' αἰὲν ὀρώρει
αὐδή τε μῦθοί τε μελίφρονες, οὓς ἀγόρευσε.

Hos habuit vultus, haec illi verba fuerunt,
Hic color, haec facies, hic decor oris erat.
Ut solet a magno fluctus languescere flatu,
Sed tamen a vento, qui fuit, unda tumet:
Sic quamvis aberat placitae praesentia formae,
Quem dederat praesens forma, manebat amor.
Ardet, et injusti stimulis agitatus amoris
Comparat indigno vimque dolumque toro.
Exitus in dubio est. Audebimus ultima, dixit;
Viderit, audentes forsve deusve juvet;
Cepimus audendo Gabios quoque. Talia fatus
Ense latus cinxit, tergaque pressit equi.
Accipit aerata juvenem Collatia porta,
Condere jam vultus sole parante suos.
Hostis ut hospes init penetralia Collatini:
Comiter excipitur; sanguine junctus erat.
Quantum animis erroris inest! parat inscia rerum
Infelix epulas hostibus illa suis.
Functus erat dapibus: poscunt sua tempora somnum.
Nox erat, et tota lumina nulla domo.
Surgit, et auratum vagina deripit ensem,
Et venit in thalamos, nupta pudica, tuos.

775—778.] This is one of the finest of similes. 'As the mighty wave subsides after a gale, but a swell remains on the sea; so the impression continued to disturb his mind, though the immediate cause of the agitation was withdrawn.'

779. *agitatus*] Merkel reads *agitatur*. The other has equal authority, and is much less abrupt.

782. *Viderit*] It is not very clear what is the nominative. Perhaps, 'is qui hoc curat;' for the phrase means 'ego non curo.' But it may also be 'forsve deusve,' 'let chance or Providence see to it, whether of the two it is that assists the bold.' So Virg. Aen. x. 744: 'ast de me divum pater atque hominum rex Viderit.'—*ve—ve*, for *utrum—an*, or *sive—seu*, is rare. See on Propert. v. 4. 55, and *ib.* 5. 20. Gierig has *forsne deusne juvet*. The MSS. have *juvat* or *juvant*.

787. *Collatini*] See sup. 733. Merkel edits *Collatina*, which has very little support from the MSS. In either case the house of Sextus' cousin Tarquin is meant. Collatia was a Sabine town; one of those taken by Tarquinius Superbus. The play on *hostis* and *hospes* is also found in Livy. See *Varronianus*, p. 206.

792. *lumina nulla*] It was common for the slaves in the adjoining *cubiculum* to bring a light when any alarm was raised. Hence *supra* v. 351, 'inclamant comites, et lumina poscit Maeonis.' So Amphitryon, when roused by the cry of the infant Hercules, calls out, οἵσετε πῦρ ὅτι θᾶσσον ἀπ' ἰσχαρεῶνος ἐλόντες, Δμῶες ἐμοί. Theocr. xix. 49. In this case we may suppose that precaution had been taken that no light should be left burning.

Utque torum pressit, Ferrum, Lucretia, mecum est,
Natus, ait, regis, Tarquiniusque loquor.
Illa nihil: neque enim vocem viresque loquendi,
Aut aliquid toto pectore mentis habet.
Sed tremit, ut quondam stabulis deprensa relictis
Parva sub infesto cum jacet agna lupo.
Quid faciat? pugnet? vincetur femina pugna.
Clamet? at in dextra, qui vetet, ensis erat.
Effugiat? positis urgentur pectora palmis;
Tunc primum externa pectora tacta manu.
Instat amans hostis precibus, pretioque, minisque:
Nec prece, nec pretio, nec movet ille minis.
Nil agis; eripiam, dixit, per crimina vitam;
Falsus adulterii testis adulter ero.
Interimam famulum, cum quo deprensa fereris.
Succubuit famae victa puella metu.
Quid, victor, gaudes? haec te victoria perdet.
Heu quanto regnis nox stetit una tuis!
Jamque erat orta dies: passis sedet illa capillis,
Ut solet ad nati mater itura rogum;
Grandaevumque patrem fido cum conjuge castris
Evocat: et posita venit uterque mora.
Utque vident habitum, quae luctus causa, requirunt,
Cui paret exequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora; fluunt lacrimae more perennis aquae.
Hinc pater, hinc conjunx lacrimas solantur, et orant,
Indicet; et caeco flentque paventque metu.
Ter conata loqui, ter destitit, ausaque quarto
Non oculos adeo sustulit illa suos.

801. *pugna*] This is the common reading, and has two of the very best MSS. in its favour. Merkel gives *pugnans*, which is not nearly so poetical. There is also some uncertainty as to the pentameter. The ordinary editions have *qui necet, ensis adest*, which is better, but perhaps an improvement on the original.

807. *per crimina*] i. e. per calumnias. The common reading is *pro crimine*, which is simpler, but has less authority. The sense seems to be, 'if you do not yield, I will not only take away a life, but I will attach to the murdered man a base suspicion. I will kill a slave, and give out that he was detected in your chamber.' *Falsus* naturally belongs to *testis*. 'False testimony shall be given to prove the crime, and that by the real culprit himself.' A few MSS. give *erit*.

824. *adeo*] if the reading is right,

Hoc quoque Tarquinio debebimus? eloquar, inquit,
  Eloquar infelix dedecus ipsa meum?
Quaeque potest narrat. Restabant ultima; flevit,
  Et matronales erubuere genae.
Dant veniam facto genitor conjunxque coactae.
  Quam dixit, veniam vos datis, ipsa nego.
Nec mora; celato figit sua pectora ferro,
  Et cadit in patrios sanguinolenta pedes.
Tunc quoque jam moriens, ne non procumbat honeste,
  Respicit; haec etiam cura cadentis erat.
Ecce super corpus communia damna gementes,
  Obliti decoris, virque paterque jacent.
Brutus adest, tandemque animo sua nomina fallit,
  Fixaque semianimi corpore tela rapit;
Stillantemque tenens generoso sanguine cultrum,
  Edidit impavidos ore minante sonos:
Per tibi ego hunc juro fortem castumque cruorem,
  Perque tuos Manes, qui mihi numen erunt,
Tarquinium profuga poenas cum stirpe daturum.
  Jam satis est virtus dissimulata diu.
Illa jacens ad verba oculos sine lumine movit,
  Visaque concussa dicta probare coma.
Fertur in exequias animi matrona virilis,
  Et secum lacrimas invidiamque trahit.

seems to mean 'non plane.' But Merkel prefers *ideo* with most MSS. Many give *ad eos*.

829. *coactae*] Some MSS. give *coacto*, which would make this an instance of a rhyming or leonine verse.

833. *honeste*] Eur. Hec. 568: πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν. Gierig thinks this beautiful touch might have been spared, as somewhat hackneyed. But he disparages the whole of Ovid's account, as compared with that of Livy.

837. *Brutus*] The word seems to mean 'insensate,' from Horace's 'bruta tellus,' Od. i. 34. 9. It is not easy to assign a plausible derivation. Dr. Arnold (Hist. R. i. p. 105) connects it with βαρὺς, in the sense of 'gravis,' 'severus.' This can hardly be called a happy conjecture. Perhaps it has a common origin with βρύω, ῥυτὸς, and ῥέω, 'teeming' or 'teemed forth,' and was thus applied both to earth and animals.—*fallit nomina*, 'belies his name,' i. e. of idiot, by the noble spirit he displays.

841. *Per tibi ego hunc juro*] This dislocation of the construction is usual in similar formulae, and was meant to express excitement and incoherency.

846. *concussa coma*] By moving her head, and so shaking her hair. Gierig thinks this is the Homeric image of Zeus nodding assent, injudiciously introduced in a passage of such pathos.

Vulnus inane patet. Brutus clamore Quirites
Concitat, et regis facta nefanda refert.
Tarquinius cum prole fugit; capit annua Consul
Jura: dies regnis illa suprema fuit.

Fallimur? an veris praenuntia venit hirundo,
Et metuit, ne qua versa recurrat hiems?
Saepe tamen, Procne, nimium properasse quereris,
Virque tuo Tereus frigore laetus erit.
III. KAL. 27TH.
Jamque duae restant noctes de mense secundo,
Marsque citos junctis curribus urget equos.
Ex vero positum permansit Equiria nomen,
Quae deus in campo prospicit ipse suo.
Jure venis, Gradive; locum tua tempora poscunt,
Signatusque tuo nomine mensis adest.
Venimus in portum libro cum mense peracto.
Naviget hinc alia jam mihi linter aqua.

849. *Vulnus inane*] 'The gaping wound in her breast is exposed to the sight of all,' viz. with a view of exciting odium against Tarquin.

850. *regis facta nefanda*] He relates all the bad deeds of the father, and adds this last one of his profligate son. Both here and sup. 812 the father is not clearly distinguished from the son.

852. *regnis*] Regibus. Tarquin and his house being expelled, or the Etruscan yoke being shaken off, the Romans institute the annual consulship in place of the regal authority.

856. *tuo frigore*] i. e. 'frigidam te esse laetabitur.' See on v. 629.

858. *urget equos*] This seems to have a double or ambiguous meaning, viz. either 'March is fast approaching,' or 'Mars is preparing for the horse-races.'

859. *Equiria*] The horse-races in the Campus Martius. They were instituted by Romulus in honour of Mars; and as they preceded the games of the Circus, so they were kept up long after they had been eclipsed by the latter. See inf. iii. 819.

861. *locum poscunt*] "Volunt jam a me cani." *Gierig.*

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P. OVIDII NASONIS FASTORUM.

BOOKS III. AND IV.

WITH ENGLISH NOTES BY

F. A. PALEY, M.A., LL.D.

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LIBER III.

Bellice, depositis clipeo paulisper et hasta,
  Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poëtae.
  A te, qui canitur, nomina mensis habet.
Ipse vides peragi manibus fera bella Minervae·
  Num minus ingenuis artibus illa vacat?
Palladis exemplo ponendae tempora sume
  Cuspidis; invenies et quod inermis agas.
Tum quoque inermis eras, cum te Romana sacerdos
  Cepit, ut huic urbi semina digna dares.
Silvia Vestalis—quid enim vetat inde moveri?—
  Sacra lavaturas mane petebat aquas.
Ventum erat ad molli declivem tramite ripam
  Ponitur e summa fictilis urna coma.
Fessa resedit humo, ventosque accepit aperto
  Pectore, turbatas restituitque comas.
Dum sedet, umbrosae salices volucresque canorae
  Fecerunt somnos, et leve murmur aquae.
Blanda quies furtim victis obrepsit ocellis,
  Et cadit a mento languida facta manus.

3.] 'If you ask what the god of war can have to do with poetry, I reply, the month which is my present theme is named from Mars.' He shows that conversely the goddess of the fine arts, and therefore of poetry, also has to deal with war.

7. *Palladis exemplo*] Compare inf. 176, 683, 833.

10. *Cepit*] ἔλαβε, 'captivated.' Propert. i. 1. 1, 'Cynthia prima suis miserum me cepit ocellis.' Silvia was not properly *Romana* but *Trojana*, or rather *Latina* sacerdos, since the event happened at Alba. Here, as in ii. 393, the poet seems to have been thinking of Rome, though not yet built. One of the best MSS. gives *Ilia*, which the metre requires, inf. 233.

11. *Moveri*] See on i. 19. The account itself was probably borrowed from Ennius. Trist. ii. 1. 259:

'Sumpserit Annales, nihil est hirsutius istis,
  Facta sit unde parens Ilia nempe leget.'

19. *obrepsit*] Some MSS. have *subrepit*, others *subrepsit* or *surrepsit*. The change of tenses is sufficiently common, as ii. 289: 'fixit sua corpora telo Et cadit.' It is rather a question of harmony; for there is a studied cadence in these verses which suggests the idea of repose. The subject indeed is rather needlessly repeated from ii. 383, seqq.

Mars videt hanc, visamque cupit, potiturque cupita,
Et sua divina furta fefellit ope.
Somnus abit; jacet illa gravis; jam scilicet intra
Viscera Romanae conditor urbis erat.
Languida consurgit, nec scit, cur languida surgat,
Et peragit tales arbore nixa sonos:
Utile sit faustumque, precor, quod imagine somni
Vidimus. An somno clarius illud erat?
Ignibus Iliacis aderam, cum lapsa capillis
Decidit ante sacros lanea vitta focos.
Inde duae pariter, visu mirabile, palmae
Surgunt. Ex illis altera major erat,
Et gravibus ramis totum protexerat orbem,
Contigeratque sua sidera summa coma:
Ecce meus ferrum patruus molitur in illas;
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant
Et lupa. Tuta per hos utraque palma fuit.

23. *jam scilicet*] Merkel reads *nam*. There is equal authority for the other; *jam* is required by the sense, while *nam scilicet* seems a very unusual combination.

29.] She describes what she has just dreamed: '*aderam*, adesse videbar, *ignibus Iliacis*,' sc. the sacred fire of which she had the custody as a Vestal.—*vitta*. The absence of the vitta implied lost virginity. Tibull. i. 6. 67 (quoted on iv. 134, inf.), and ii. 5. 53:—

'Te quoque jam video, Marti placitura sacerdos
Ilia, vestales deseruisse focos;
Concubitusque tuos furtim, vittasque jacentes,
Et cupidi ad ripas arma relicta dei.'

31. *Inde*] It is not clear whether *focus* or *vitta* is meant. Perhaps the latter, as it lay on the ground, and had some fancied relation to the intercourse that had occurred. The beautiful comparison of a young person with the straight stem of the date-palm is first met with in Hom. Od. vi. 162. Ovid not unnaturally calls the large pinnate leaves *rami*.

34. *Contigerat*] 'It *had already* reached the sky, *when*,' &c. Cf. inf. 204.—*molitur*, 'wields,' 'handles an axe.' *Moliri* is like *νωμᾶν*, 'to set something in motion' with the idea of 'guiding and directing it to a particular end;' perhaps because the notion of *building* is inseparable from that of handling tools. Georg. iv. 331: 'validam in vites molire bipennem.' Q. Curtius has 'clauda et inhabilia navigia languide moliebantur,' i. e. 'managed,' ix. 9. 13. Virg. Aen. x. 131: 'moliturignem,' 'wields the fire-brand.' 'Fulmina molitur,' Georg. i. 329.

36. *micat*] 'Palpitates.' Like *corusco*, the word is connected with the idea of quick, flashing motion, backwards and forwards; whence *dimicare*, 'to wave the sword,' 'to fight;' 'micat auribus,' Georg. iii. 84. See inf. 331.

37. *picus et lupa*] According to the legend, a woodpecker brought food to the infants while the she-wolf suckled them: *οὐ μόνον λύκαινα θηλὴν ἐπεῖχεν, ἀλλὰ καὶ δρυκο-*

Dixerat: et plenam non firmis viribus urnam
  Sustulit. Implerat, dum sua visa refert.
Interea crescente Remo, crescente Quirino,
  Caelesti tumidus pondere venter erat.
Quo minus emeritis exiret cursibus annus,
  Restabant nitido jam duo signa deo:
Silvia fit mater. Vestae simulacra feruntur
  Virgineas oculis opposuisse manus.
Ara deae certe tremuit, pariente ministra,
  Et subiit cineres territa flamma suos.
Haec ubi cognovit contemptor Amulius aequi,
  Nam raptas fratri victor habebat opes,
Amne jubet mergi geminos. Scelus unda refugit:
  In sicca pueri destituuntur humo.
Lacte quis infantes nescit crevisse ferino,
  Et picum expositis saepe tulisse cibos?
Non ego te, tantae nutrix Larentia gentis,
  Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, cum Larentalia dicam:
  Acceptus Geniis illa December habet.
Martia ter senos proles adoleverat annos,
  Et suberat flavae jam nova barba comae:
Omnibus agricolis armentorumque magistris
  Iliadae fratres jura petita dabant.
Saepe domum veniunt praedonum sanguine laeti,
  Et redigunt actos in sua rura boves.

λάπτης τις ἐπιφοιτῶν ἐψώμιζεν, Plut. Quaest. Rom. § 21. Thus they appeared to *fight* for the twins whom Amulius wished to destroy. See inf. 54, and v. 467.

43. *emeritis cursibus*] 'With finished course.' See i. 665.—*duo signa*, 'duo menses,' i. e. two signs of the Zodiac. A rather complex expression, for 'ten months had now elapsed.'

46. *opposuisse*] See on vi. 613.

50. *opes*] i. e. regnum. Cf. iv. 280.

55. *Larentia*] The MSS. with few exceptions give *Laurentia*, and inf. 57, *Laurentulia*. Plutarch writes Λαρεντία, Quaest. R. § 35. Her other name was Acca, iv. 854.—*opes*, sc. 'nutriendis pueris quaesita.' The word is opposed to *pauper* 'though poor in worldly goods, rich in reward and merit.'

58. *Acceptus Geniis December*] The merry festival of the Saturnalia occurred in that month, which, like our Christmas-tide, was the season of conviviality. The Larentalia are marked in the 'Tabula Maffeana' against the 23rd of December.

62. *Iliadae*] 'Sons of Ilia,' or, perhaps, 'descendants of Ilus' (vi. 419), for the patronymic rarely denotes the mother's side. 'Iliades is used for 'Romulus,' inf. iv. 23.—*jura dabant*. See on i. 207.

64. *actos*] Abactos. See ii. 370, &c.

Ut genus audierunt, animos pater editus auget,
  Et pudet in paucis nomen habere casis:
Romuleoque cadit trajectus Amulius ense,
  Regnaque longaevo restituuntur avo.
Moenia conduntur, quae, quamvis parva fuerunt,
  Non tamen expediit transiluisse Remo.
Jam, modo qua fuerant silvae pecorumque recessus,
  Urbs erat, aeternae cum pater urbis ait:
Arbiter armorum, de cujus sanguine natus
  Credor, et ut credar, pignora multa dabo,
A te principium Romano ducimus anno:
  Primus de patrio nomine mensis erit.
Vox rata fit, patrioque vocat de nomine mensem.
  Dicitur haec pietas grata fuisse deo.
Et tamen ante omnes Martem coluere priores;
  Hoc dederat studiis bellica turba suis.
Pallada Cecropidae, Minoïa Creta Dianam,
  Vulcanum tellus Hypsipylea colit,
Junonem Sparte Pelopeïadesque Mycenae,
  Pinigerum Fauni Maenaliis ora caput.
Mars Latio venerandus erat, quia praesidet armis:
  Arma ferae genti remque decusque dabant.
Quod si forte vacas, peregrinos inspice fastos:
  Mensis in his etiam nomine Martis erit.

65. *pater editus*] 'The knowledge who was their father,' τὸ τὸν πατέρα γνωρισθῆναι, for Faustulus had hinted that their birth was divine.

70. *Non expediit*] 'It would have been better for Remus not to have leaped over them.' Inf. iv. 843.

74. *pignora*] By naming the month after his reputed father, and also by many warlike exploits.—*ducimus*, &c. gives the terms of the pledge: 'we henceforth commence the year with March, so called after Mars.' *Ducimus* might mean 'we *already* commence with your festival,' i. e. the honour might have consisted merely in giving a new name to the month. The latter is rather supported by what follows; but the other seems in itself more probable. Cf. 97, inf.

79. *Et tamen*] 'Not but that,' &c. In the enumeration given below, Pelasgic tribes are especially mentioned in connexion with fine arts, legislation, and agriculture, and at the same time opposed to the aboriginal Italian tribes who were devoted to war. This passage confirms the well-known remark of Niebuhr, that the Roman terms of war do not exhibit a Greek root like those of husbandry. See *Varronianus*, p. 3.—*studiis suis*, i. e. 'non, ut postea Romulus, patris honori.'

82. *tellus Hypsipylea*] Lemnos, the queen of which was called Hypsipyle. See Heroid. vi.

84. *Fauni*] See on ii. 267.

Tertius Albanis, quintus fuit ille Faliscis,
Sextus apud populos, Hernica terra, tuos.
Inter Aricinos Albanaque tempora constat
Factaque Telegoni moenia celsa manu.
Quintum Laurentes, bis quintum Aequicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis
Convenit: hic genti quartus utrique deus.
Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.
Nec totidem veteres, quot nunc, habuere kalendas;
Ille minor geminis mensibus annus erat.
Nondum tradiderat victas victoribus artes
Graecia, facundum sed male forte genus.
Qui bene pugnabat, Romanam noverat artem;
Mittere qui poterat pila, disertus erat.
Quis tunc aut Hyadas, aut Pleiadas Atlanteas
Senserat, aut geminos esse sub axe polos?
Esse duas Arctos, quarum Cynosura petatur
Sidoniis, Helicen Graia carina notet?

91. *constat*] 'There is an agreement between.' — *Telegoni moenia*, Tusculum. See iv. 71. Hor. Od. iii. 29. 8. In Aricia, Alba, and Tusculum, March was the third month, as at Rome after the time of Numa (i. 43). The facts here mentioned, which Ovid no doubt borrowed from the local calendars (see vi. 61), are of some value to the ethnography of Italy, on which the reader should consult the introductory chapters of *Varronianus*

93. *Aequicolus*] The *Aequi* were also called *gens Aequicola* or *Aequicula*. Their hardy habits are described by Virgil, Aen. vii. 747.

94. *turba Curensis*] The Sabines. See on ii. 475.—*A tribus primum*, sc. quartum.

97. *ordine saltem*] Not one of the above nations made March the *first* month in the year, so that Romulus could at least confer this peculiar honour of priority on Mars.

100. *minor*, &c.] See on i. 27 and ii. 49.

101. *victas artes*] 'It was precisely at the time at which the Roman people rose to unrivalled political ascendancy that they stooped to pass under the intellectual yoke. It was precisely at the time at which the sceptre departed from Greece that the empire of her language and of her arts became universal and despotic.' Macaulay, Preface to Lays of Ancient Rome.—By *artes* the poet means especially astronomy.

102. *male forte*] So *male sanus* for *insanus*. Compare i. 571.

103, 104. *Romanam artem*] 'The art of the Roman was to fight well: the only eloquence *he* knew was the *argumentum ad hominem* of the javelin.'

106. *sub axe*] 'In fine utroque axis.' *Gierig.*

107. *Cynosura*] The lesser bear, *κυνὸς οὐρά*. See on ii. 153. Cic. de Nat. D. ii. 41. Trist. iv. 3. 1 :—

Signaque, quae longo frater percenseat anno,
  Ire per haec uno mense sororis equos?
Libera currebant et inobservata per annum
  Sidera; constabat sed tamen esse deos.
Non illi caelo labentia signa tenebant,
  Sed sua, quae magnum perdere crimen erat.
Illa quidem foeno; sed erat reverentia foeno,
  Quantam nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
  Unde maniplaris nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
  Mensibus egerunt lustra minora decem.
Annus erat, decimum cum luna receperat orbem:
  Hic numerus magno tunc in honore fuit.
Seu quia tot digiti, per quos numerare solemus;

'Magna minorque ferae, quarum regis altera Graias,
Altera Sidonias, utraque sicca, rates.'

Helicen, Ἑλικη, from εἱλεῖν or ἕλλεσθαι, 'to revolve,' is the Great Bear, which being somewhat remote from the pole star seems visibly to move round it. Inf. iv. 580. The subjunctives *petatur* and *notet* imply not the mere existence of the fact, but the ignorance of the Romans respecting it.

109. *Signa*] i. e. Zodiaca. They thought that the moon went round the earth in a month, and the sun in a year; and that both bodies, pursuing nearly the same course, traversed the same constellations. Lucret. v. 617:—

'Lunaque mensibus id spatium videatur obire
Annua sol in quo consumit tempora cursu.'

112. *constabat esse deos*] They did not indeed take any observations of the stars; but they all believed that they were gods with one consent.

113. *non signa tenebant*] There is a quibble or pun between *tenere signa*, 'to understand the celestial bodies,' and the same words in the sense of 'to grasp the standards.' See i. 217; ii. 260; inf. 857; v. 642. Gierig adopts *movebant*, a reading of some authority.

114. *crimen*] See v. 586, 590.

117. *maniplos*] The primitive standard, under which the rustic armies of shepherds and reapers were ranged, was a wisp of hay on a pole. See Mr. Long's note on Caesar, B. G. ii. § 25 (p. 119). *Maniplus* is properly 'a handful,' from *manus* and *pleo*, and seems to be the more correct form than *manipulus*. See Georg. i. 400. There is truth in Gierig's criticism, 'haec melius abessent, nihil enim ad rem pertinent, cum hoc unum moneatur, priscos Romanos astronomiae fuisse ignaros.'

120. *lustra*] If two months were wanting to each year, ten were deficient at the end of every five years. The old lustrum was therefore little more than four solar years. Of course the deficiency in the year, which would soon have thrown the seasons out of their course, must have been made up by intercalating. See on i. 27; inf. 163.

123. *numerare*] Juven. x. 249:

Seu quia bis quino femina mense parit;
Seu quod adusque decem numero crescente venitur;
Principium spatiis sumitur inde novis.
Inde Patres centum denos secrevit in orbes
Romulus, Hastatos instituitque decem,
Et totidem Princeps, totidem Pilanus habebat
Corpora, legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina maesta virum.
Neu dubites, primae fuerint quin ante kalendae
Martis, ad haec animum signa referre potes:
Laurea Flaminibus, quae toto perstitit anno,
Tollitur, et frondes sunt in honore novae;

'atque suos jam dextra computat annos.'

125.] We count 1, 2, 3, &c., up to ten, and then as it were begin again, 10+1, 10+2, &c. This is ingeniously expressed by a metaphor from the circus, in which the same ground (*spatium*) was gone over many times.

127. *denos in orbes*] i. e. into ten *decuriae*. 'When the senate consisted of only one hundred members, there were accordingly only ten decuries of senators: and ten senators, one being taken from each decury, formed the *decem primi* who represented the ten curies.' Dict. of Antiq., in v. *Senatus*. It will be sufficient to refer to the same work for the treble arrangement of the manipuli into (1) *hastati*, originally, as the latter name imports, preceded by (2) *principes*, and (3) *pilani* or *triarii*. Each of these rows consisted of *ten* maniples or ordines, of which there were thirty in a legion. Ovid however seems to speak of the arrangement of a later age; for there appear to have been fifteen manipuli in each row before the time of Polybius, when the number was changed to ten (Dict. of Antiq. p. 593). *Decem hastatos* can hardly be understood except as *decem ordines hastatorum*. For *patres*, most of the MSS. give *pares*.

130. *legitimo equo*] The horses of the Equites (Celeres?) were supplied at the public expense, or 'allowed by law.' The division of the cavalry into *turmae* and *decuriae* is here meant.—*merebat*, 'served,' i. e. *stipendium*, by a well-known ellipse.

131. *partes totidem*] The members of the three tribes, consisting of Albans, Sabines, and Etrurians, were in like manner divided into *curiae*, *gentes*, and *decuriae*, after the decimal arrangement.

133. *in anno*] 'In the case of the year,' i. e. in determining its length by the number of months. He made a point of not exceeding the popular and established number of ten, however incorrect and inconvenient it had proved to be.

135. *Neu*] 'Et ne,' where *et* forms no part of the parenthesis.—*primae*, sc. anni initium.

137. *Laurea*] Before the doors of the Flamens a bough of bay was fixed up on the first of March, and allowed to remain, like our royal oak boughs, till the same day of the next year. Merkel (p. lxxviii)

Janua tunc Regis posita viret arbore Phoebi;
Ante tuas fit idem, Curia Prisca, fores;
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focis.
Adde, quod arcana fieri novus ignis in aede
Dicitur, et vires flamma refecta capit.
Nec mihi parva fides, annos hinc isse priores,
Anna quod hoc coepta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
Ad spatium belli, perfide Poene, tui.
Denique quintus ab hoc fuerat Quintilis, et inde
Incipit a numero nomina quisquis habet.

maintains that the ceremonies here alluded to (137—144) really took place on the 1st of March in reference to the expiatory rites (ii. 49) performed in the preceding month, February, and therefore are no argument to prove the poet's proposition.

139. *Regis*] sc. 'sacrorum' (ii. 21), whose house was on the *via sacra*, near the *Regia*, or abode of the Pontifex Maximus.—*curia prisca*. Keightley doubts what is meant by this, because the old senate-house, Curia Hostilia, was no longer in existence. He thinks therefore that the four 'veteres curiae,' mentioned by Festus (in v. *novae*), may be meant. He is probably right; the singular is used from metrical necessity for *curiae*. Cf. iv. 635. These old *curiae* must be distinguished from the senate-house. Varro, L. L. v. § 155: '*Curiae* duorum generum, nam et ubi curarent sacerdotes res divinas, ut Curiae Veteres, et ubi senatus humanas, ut Curia Hostilia, quod primum aedificavit Hostilius Rex.' And again, vi. § 46: '*Curiae*, ubi senatus rempublicam curat, et illa ubi cura sacrorum publica; ab his *curiones*' (sup. ii. 527). Dr. Arnold (Hist. Rome, i. p. 31) thinks that the Curiae veteres stood on the site of the Baths of Titus. Ritter, on Tac. Ann. xii. 24, says, 'in eo loco, ubi montis Palatini pars ad orientem spectans excurrit septentrionem versus (arcus Constantini).' Festus, whose words are given in his note, describes them as erected by Romulus for the religious ceremonies of his thirty curiae, and adds that four of the old ones were allowed to remain when the others were pulled down as being too small. Their number seems to have been thirty.

144. *Dicitur*] He could only speak from report, because the *sanctum sanctorum* was not open to public view. The ashes of the old fires probably formed in part the 'purgamina Vestae' of vi. 227.

146. *Anna Perenna*] An old name of the moon, explained inf. 523.

147. *honores*] i. e. the consular office. The real reason why it was originally assumed in March was because the *regifugium* took place at the end of February. The time was afterwards changed to the 1st of January (i. 81), A. U. C. 601. But there were several intervening alterations, as Gierig proves from Livy.

148. *perfide Poene*] Hor. Od. iv. 4. 49: 'perfidus Hannibal.' Livy, xxi. 4: 'perfidia plusquam Punica, nihil veri, nihil sancti, nullus deorum metus,' &c. 'Punica fides' became a proverb for 'perjury.'

150. *quisquis*] sc. mensis. See on ii. 49.

Primus oliviferis Romam deductus ab arvis
  Pompilius menses sensit abesse duos:
Sive hoc a Samio doctus, qui posse renasci
  Nos putat, Egeria sive monente sua.
Sed tamen errabant etiam tunc tempora, donec
  Caesaris in multis haec quoque cura fuit.
Non haec ille deus, tantaeque propaginis auctor,
  Credidit officiis esse minora suis;
Promissumque sibi voluit praenoscere caelum,
  Nec deus ignotas hospes inire domos.
Ille moras solis, quibus in sua signa rediret,
  Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
  Junxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet,
  Quae consummatur partibus, una dies.

151. *deductus*] 'Escorted.' 'Verbum officii et honoris, ubi cum magno et splendido comitatu aliquem prosequimur.' *Gierig.* Numa was a native of the Sabine town Cures. This country was famed for its olives. Juven. iii. 84: 'nostra infantia caelum hausit Aventinum, bacca nutrita Sabina.' The 'old man of Samos,' Pythagoras, who brought into Italy the doctrine of Metempsychosis, with many other articles of the ancient Indian creed, was said to have been the contemporary and instructor of Numa, though it is more probable that he flourished in the time of Tarquinius Superbus. See Cic. de Rep. ii. 15. 28.—*Egeria sua.* Inf. 276.

156. *Caesaris*] Julius Caesar, who reformed the incorrect Metonic cycle, and established the system which continued up to our change from the 'old style' in 1752. Sueton. Jul. Caes. § 40: 'Annum ad cursum solis accommodavit, ut trecentorum sexaginta quinque dierum esset, et, intercalario mense sublato, unus dies quarto quoque anno intercalaretur. Quo autem magis in posterum ex Kalendis Januariis novis temporum ratio congrueret, inter Novembrem ac Decembrem mensem interjecit duos alios.' The year had got wrong by not less than two months, and the seasons were consequently quite out of order. The reader will find this rather complex subject fully and ably treated in the Dict. of Antiq., art. *Calendar.*

157. *tantae propaginis*] He means Augustus, who however was only the adopted son of Julius.

160. *ignotas domos*] There is elegance and ingenuity in the compliment that Caesar wished to make acquaintance with the stars before he ascended to dwell with them as the 'Julium sidus.' Hor. Od. i. 12. 47.

161. *moras solis*] 'Tempora, quibus sol in singulis Zodiaci signis moratur, post quae in primum signum revolvitur.' *Gierig.*

163, 164. *decies senos*] He assigned 365 days and the fourth part of a day (*tempora quarta*) to a solar year, which is rather too much, the precise length being 365 days, 5 hours, 48 minutes, and 49·7 seconds. This quartet of a day was represented by a whole day intercalated every fourth year (*lustrum*, sup. 120).

KAL. MART. 1ST.

Si licet occultos monitus audire deorum
Vatibus, ut certe fama licere putat,
Cum sis officiis, Gradive, virilibus aptus,
Dic mihi, matronae cur tua festa colant.
Sic ego. Sic posita dixit mihi casside Mavors;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis deus utilis armis
Advocor, et gressus in nova castra fero.
Nec piget incoepti; juvat hac quoque parte morari,
Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis, et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma; sed in parva spes tamen hujus erat.
Moenia jam stabant, populis angusta futuris,
Credita sed turbae tunc nimis ampla suae.
Quae fuerit nostri, si quaeris, regia nati,
Aspice de canna straminibusque domum.
In stipula placidi carpebat munera somni,
Et tamen ex illo venit in astra toro.
Jamque loco majus nomen Romanus habebat,
Nec conjunx illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives,
Et male credebar sanguinis auctor ego.

166. *consummatur*] The word is here used in its strict sense. The *sum total* of four quarter-days is one whole day, added in leap-year. Our use of 'consummate' for 'excellent' is a curious deviation. The idea came from the reckoning up and putting together every virtue in one individual.

167—170. *Si licet—Dic mihi*] 'If poets may expect secret intimations from the gods, tell me, O Mars, the origin of the Matronalia.'—*officiis virilibus*, 'the service of males,' i. e. the service paid by males rather than women (i. 5). *Mars* is connected with *mas*, as Ἄρης is with ἄῤῥην.

171. *posita casside*] He half laid aside his warlike attire, as he described how the Matronalia arose from the rape of the Sabine women, and from the war and subsequent peace made by the wives, *matronae*. Inf. 217, seqq.

175. *hac quoque parte*] sc. pacis. —*hoc solam posse*, sc. 'et pacis et belli artes tueri.' Supra 5—8.

184. *Aspice*] The 'casa Romul. was still shown on the side of the Palatine. See on i. 199.

187. *loco majus*] Supra 66.

190. *male credebar*] i. e. 'parum, vix credebar.' This use is more common with adjectives, as 'male forte,' sup. 102; 'male sanus,' 'male fidus,' and 'male pinguis,' Georg. i. 105. 'Male creditis' has a some what different sense, ii. 225 The

In stabulis habitasse, et oves pavisse, nocebat,
  Jugeraque inculti pauca tenere soli.
Cum pare quaeque suo coëunt volucresque feraeque,
  Atque aliquam, de qua procreet, anguis habet.
Extremis dantur connubia gentibus; at quae
  Romano vellet nubere, nulla fuit.
Indolui, patriamque dedi tibi, Romule, mentem.
  Tolle preces, dixi: quod petis, arma dabunt.
Festa para Conso. Consus tibi cetera dicet
  Illo facta die, cum sua sacra canes.
Intumuere Cures, et quos dolor attigit idem:
  Tum primum generis intulit arma socer.
Jamque fere raptae matrum quoque nomen habebant,
  Tractaque erant longa bella propinqua mora
Conveniunt nuptae dictam Junonis in aedem,
  Quas inter mea sic est nurus orsa loqui:
O pariter raptae, quoniam hoc commune tenemus,
  Non ultra lente possumus esse piae.

meaning is, the Romans had no *connubium* or intermarriage with the neighbouring states, by whom they were regarded as a set of vagabonds, rather than as sprung from Mars. See ii. 140.

195. *dantur*] This may either convey a general sentiment, or stand for *dabantur*. See sup. 19.

197. *patriam mentem*] He does not say *animum*, 'courage,' but *mentem*, i. e. 'consilium,' craft to plot a scheme and carry it out. See on these words, vi. 241.

199. *Conso*] The festival of this deity, who was the Equestrian Neptune, was kept July 21, or xii. Kal. Sept., according to the 'Tabula Maffeana.' Varro, L. L. vi. § 20: '*Consualia* dicta a Conso quod tum feriae publicae ei deo, et in circo ad aram ejus ab sacerdotibus ludi illi quibus virgines Sabinae raptae.' Virgil, Aen. viii. 635, makes the rape to have happened at the Circenses, by a poetical anachronism, because, as Heyne thinks, they succeeded the old games of the Consualia. There is some uncertainty as to the reading and meaning of this distich. Gierig rightly understands *tibi* of the poet himself, and *dicet* of the festival hereafter to be described in the Fasti of July. Thus the address of Mars to Romulus ceases at *Conso*. Merkel gives *canes;* Gierig *dum sua sacra canet*. Others have *ipso festa die. Sua sacra* is not for *ejus sacra*, but *propria*, 'peculiar to the day,' i. e. *sua* refers not to *Consus*, but to *dies*.

201. *Cures*] The Sabines, sup. 151. The brevity of the narrative is such that no mention is made of the cause of their anger, viz. the rape of the Sabine women. Doubtless it was related on the Consualia of July. — *Tum primum*. It is probable that this alludes to the wars between Pompey and Caesar, who stood in this relation to each other. The poets are fond of the antithesis.

204. *Tracta erant*] '(Cum) conveniunt,' &c. See sup. 34; i. 267.

206. *mea nurus*] Hersilia, the wife of Romulus.

Stant acies: sed utra di sint pro parte rogandi,
Eligite; hinc conjunx, hinc pater arma tenet;
Quaerendum est, viduae fieri malimus an orbae.
Consilium vobis forte piumque dabo.
Consilium dederat: parent, crinemque resolvunt,
Maestaque funerea corpora veste tegunt.
Jam steterant acies ferro mortique paratae;
Jam lituus pugnae signa daturus erat;
Cum raptae veniunt inter patresque virosque,
Inque sinu natos, pignora cara, ferunt.
Ut medium campi scissis tetigere capillis,
In terram posito procubuere genu;
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos brachia parva suos.
Qui poterat, clamabat avum tum denique visum;
Et qui vix poterat, posse coactus erat.
Tela viris animique cadunt, gladiisque remotis
Dant soceri generis accipiuntque manus;
Laudatasque tenent natas, scutoque nepotem
Fert avus: hic scuti dulcior usus erat.
Inde diem, quae prima, meas celebrare kalendas
Oebaliae matres non leve munus habent.
Aut quia committi strictis mucronibus ausae
Finierant lacrimis Martia bella suis:
Vel, quod erat de me feliciter Ilia mater,
Rite colunt matres sacra diemque meum.
Quid quod hiems adoperta gelu tunc denique cedit,

207. *hoc commune*] They had not all children (*fere*, v. 203), but they were all captives alike.

208. *lente piae*] Our affection must now take an active part on one side or the other, for parents or for husbands.

224. *coactus*] Compelled by the mere force of circumstances, the confusion of the scene, the example of others, &c. Some have absurdly fancied that the mothers pinched the children to make them cry out.

229. *diem, quae prima*] 'Quo primum, i. e. olim id gestum fuerit.' *Merkel.* — *Oebaliae matres.* The Roman wives descended from these Sabine mothers. See on i. 260.— *munus*, 'duty,' 'obligation.' Keightley understands 'reward.'

231. *Aut quia*] If *inde* (ver. 229) means *ob eam causam*, this distich is little better than a repetition of the last. Hence Gierig explains it *ab illo tempore*. But we may perhaps understand the former of the peaceable use of martial arms, the latter of the risk incurred from them by the women.—*aut* followed by *vel* is not common. See on Propertius iv. (iii.) 21. 26. Gierig, with some copies, gives *an quia*.

235. *Quid quod*] 'Moreover, March is the beginning of spring,

Et pereunt lapsae sole tepente nives;
Arboribus redeunt detonsae frigore frondes,
Vividaque e tenero palmite gemma tumet;
Quaeque diu latuit, nunc se qua tollat in auras
Fertilis occultas invenit herba vias.
Nunc fecundus ager; pecoris nunc hora creandi;
Nunc avis in ramo tecta laremque parat.
Tempora jure colunt Latiae fecunda parentes,
Quarum militiam votaque partus habet.
Adde quod excubias ubi rex Romanus agebat,
Qui nunc Esquilias nomina collis habet,
Illic a nuribus Junoni templa Latinis
Hac sunt, si memini, publica facta die.
Quid moror, et variis onero tua pectora causis?
Eminet ante oculos, quod petis, ecce tuos.
Mater amat nuptas; matrum me turba frequentat.
Haec nos praecipue tam pia causa decet.

and the season of returning fecundity, and as such (ver. 243) ought to be held in honour by the Roman matrons.' See on iv. 117. Hitherto the poet has treated of the Matronalia as in some way connected with Mars. He seems to have some doubts whether the mere fact of their being celebrated in March will justify the conclusion; and in this and the following suggestion he takes a somewhat different view; while in ver. 251 he returns again to Mars in his relation to Juno. Yet even in the present passage he uses *militiam* (ver. 244), as if loath to lose sight of Mars altogether, though at the expense of logical consistency. Compare Heroid. xi. 48: 'et rudis ad partus et nova miles eram.'

238. *palmite*] See i. 152.

244. *Quarum—partus*] 'Whose travail (ὠδῖς) has a service of danger and vows for deliverance.'—*vota* appears to allude to the votive offerings made to Mars on a safe return from war. See Propertius (quoted on vi. 192).

245. *excubias*] It was an old but erroneous idea that *Esquiliae* and *excubiae* were etymologically connected; that on this hill Romulus established an outpost against the suspected designs of Titus Tatius. Varro, L. L. v. § 4: 'secundae regionis *Esquiliae*. Alii has scripsere ab excubiis Regis dictas: alii ab eo quod excultae a rege Tullio essent: alii ab aesculetis.' Merkel (p. cxxvii) thinks that the mound is here meant which was extended from the Colline to the Esquiline gate by Servius Tullius, or, according to others, by Tarquinius Superbus. It is marked in the maps as the 'agger of Servius.' He adds, that the temple of Juno Lucina probably occupied the site of the basilica of Sta. Maria Maggiore. The argument of the passage seems to be this: Esquiliae is called from excubiae; on the Esquiline was a temple of Juno; that temple was dedicated by the Roman matrons on the 1st of March; therefore the Matronalia are celebrated on that day.

251. *Mater*] Juno, who presided over marriage. As the mother of Mars was the patroness of wives, so they in turn honoured her, and in-

Ferte deae flores; gaudet florentibus herbis
Haec dea: de tenero cingite flore caput.
Dicite, Tu lucem nobis, Lucina, dedisti;
Dicite, Tu voto parturientis ades.
Si qua tamen gravida est, resoluto crine precetur,
Ut solvat partus molliter illa suos.

Quis mihi nunc dicet, quare caelestia Martis
Arma ferant Salii, Mamuriumque canant?
Nympha, mone, nemori stagnoque operata Dianae:
Nympha, Numae conjunx, ad tua facta veni.
Vallis Aricinae silva praecinctus opaca
Est lacus antiqua relligione sacer.
Hic latet Hippolytus furiis direptus equorum;
Unde nemus nullis illud aditur equis.
Licia dependent longas velantia sepes,
Et posita est meritae multa tabella deae.

directly her son. This, as remarked on 235, seems a sort of compromise between the two opinions that the festival was held in honour of this or that deity.

253. *flores*] Hor. Od. iii. 8. 1:—

'Martiis coelebs quid agam Kalendis,
Quid velint *flores* et acerra turis
Plena, miraris.'

There can be no doubt that he here regards Juno Lucina as the principal object of veneration at the Matronalia.

254. *de tenero flore*] i. e. corona facta de flore.

255. *lucem*] The light of day at birth. See ii. 449.

257. *resoluto crine*] This was done to typify εὐτοκία, as *solvat* implies in the next verse.

260. *caelestia arma*] The ancilia, inf. 373. The Etruscan name for Mars, *Mamurius*, or *Mamers*, was also common to the Oscans and the Sabines (*Varronianus*, pp. 146. 195), so that the origin of the college of Salii, who had the keeping of the ancilia, may be attributed with equal probability to either place. *Gradivus* (i. e. gravis or grandis divus, *Varron.*, p. 91), to whom the Salii were more directly consecrated (Livy i. 20), appears to be an Umbrian title. Virgil, Aen. viii. 285, seqq., makes them sing the praises of Hercules alone.

261. *nemori operata*] 'Quae versaris circa nemus, sc. habes officium, operam ponis, in nemore.'—*ad tua facta*. By the advice of Egeria Numa was commonly said to have instituted the Salii.

264. *lacus*] Now *Nemi*, anciently *Nemorensis*, Propert. iv. (iii.) 22. 25, a picturesque lake, formerly a volcanic crater. Dr. Arnold (Hist. Rome, i. p. 513) says that this, like some other lakes in the neighbourhood of Rome, lies nestled high up in the bosom of the mountains, as the *tarns* of Cumberland and Westmoreland, with no visible outlets or feeders.—*vallis* is the genitive after *lacus*.

265. *Hippolytus*] Called in the local mythology Virbius. See on vi. 757. Virg. Aen. vii. 765.

267. *Licia*] See ii. 575. Votive

Saepe potens voti, frontem redimita coronis,
Femina lucentes portat ab urbe faces.
Regna tenent fortesque manu, pedibusque fugaces;
Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus:
Saepe, sed exiguis haustibus, inde bibi.
Egeria est, quae praebet aquas, dea grata Camenis.
Illa Numae conjunx consiliumque fuit.
Principio nimium promptos ad bella Quirites
Molliri placuit jure deumque metu.
Inde datae leges, ne firmior omnia posset,
Coeptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius aequum est,
Et cum cive pudet conseruisse manus.
Atque aliquis, modo trux, visa jam vertitur ara,
Vinaque dat tepidis salsaque farra focis.
Ecce deum genitor rutilas per nubila flammas
Spargit, et effusis aethera siccat aquis.
Non alias missi cecidere frequentius ignes.
Rex pavet, et vulgi pectora terror habet.

tablets were attached by threads to the hedges inclosing the sacred precincts. On the custom of returning thanks to Diana of Aricia for the recovery of health see Propert. iii. 24. 9 (ii. 23. 39), who speaks of the torch-procession mentioned in the next distich. Similar practices are still kept up in the tapers and 'ex voto' offerings brought to celebrated shrines in many parts of Europe. Tibullus, i. 3. 27: 'Nunc dea, nunc succurre mihi; nam posse mederi Picta docet templis multa tabella tuis.'

271.] 'The priest named Rex Nemorensis was always a runaway slave, who had slain his predecessor in office, and who always carried a sword for his own protection. Compare A. A. i. 160. Strabo, v. 3. 12. Suet. Cal. 35.' *Keightley.* He held his office, in fact, till another chose to dispute it, and succeeded in taking it by force.

274. *exiguis haustibus*] Probably because the water was very cold. *Defluit* does not necessarily mean 'from the lake,' though it may have had an outlet it has since lost.

275. *dea grata Camenis*] Egeria was in fact one of the Camenae (see i. 462. Juven. iii. 16); but as these had become identified with the Greek Muses, it was no longer possible to regard her as more than connected with them.

278. *placuit*] sc. ei, Numae.

279. *ne firmior*, &c.] 'That the stronger might not always prevail, justly or unjustly.' We should have expected *fortior* rather than *firmior*; and some MSS. give the former. There is however a little difference in sense; *firmus* implies the power to resist all opposition. Numa's policy, like that of Solon at Athens, was founded on the principle that human laws alone are of little avail unless combined with reverence for religion, and fear of divine vengeance.—*pure.* without omission or

Cui dea, Ne nimium terrere! piabile fulmen
  Est, ait, et saevi flectitur ira Jovis.
Sed poterunt ritum Picus Faunusque piandi
  Tradere, Romani numen uterque soli.
Nec sine vi tradent; adhibe tu vincula captis.
  Atque ita qua possint edidit arte capi.
Lucus Aventino suberat niger ilicis umbra,
  Quo posses viso dicere, numen inest.
In medio gramen, muscoque adoperta virenti
  Manabat saxo vena perennis aquae.
Inde fere soli Faunus Picusque bibebant.
  Huc venit, et fonti rex Numa mactat ovem,
Plenaque odorati disponit pocula Bacchi,
  Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes,
  Et relevant multo pectora sicca mero.

addition. Gierig takes it for *pie*, as in Tibull. i. 3. 25.

287. *Non alias*] Georg. i. 487: 'non alias caelo ceciderunt plura sereno Fulgura.'

288. *ne terrere*] Not very common Latinity for *noli timere*. So *ne refer*, inf. 619.

290. *piabile fulmen*] This is another instance (see sup. 260) in which the Sabine Numa is represented as introducing what seem to be Etrurian customs. The art of drawing down lightning, perhaps by conductors, was said to have been practised by the Tuscans, and with it we must connect the supposed power of averting the anger of the gods portended thereby.

291. *Sed poterunt*] There is an ellipse, to be supplied from v. 317 inf.; '(per te quidem non potes id facere), sed,' &c.

292. *numen uterque*] See Aen. vii. 48: 'Fauno Picus pater, isque parentem Te, Saturne, refert.' Varro, L. L. vii. § 36: 'Fauni dei Latinorum, ita ut Faunus et Fauna sit: hos versibus, quos vocant Saturnios, in silvestribus locis traditum est solitos fari futura, a quo fando *Faunos* dictos.' He is 'fatidicus senex,' inf. v. 623. Lucret. iv. 583:—

> 'Faunos esse loquuntur,
> Quorum noctivago strepitu ludoque jocanti
> Affirmant vulgo taciturna silentia rumpi.'

He was also called Faunus Fatuus, by a double title, like Aius Locutius, Anna Perenna, &c.; whence *fatuus*, 'a chatterbox,' came to mean 'a fool.' For *fari*, *fatum*, *vates* (cf. προφήτης), φατός, φημί, are evidently to be referred to the same root. The connexion with Picus seems to point to some ancient confusion of the attributes of Faunus, with augury and the songs of birds.

294. *edidit*] sc. Egeria. The story is perhaps borrowed from the capture of Proteus in the Odyssey. The supreme god is too awful to be approached at once by a mortal. The intervention of inferior deities is necessary to extort the required secret. Yet even they are reluctant to employ the potent spells which will bring him from the sky, and only do so because they cannot help themselves.

Vina quies sequitur; gelido Numa prodit ab antro,
Vinclaque sopitas addit in arta manus.
Somnus ut abscessit, temptando vincula pugnant
Rumpere; pugnantes fortius illa tenent.
Tunc Numa: Di nemorum, factis ignoscite nostris,
Si scelus ingenio scitis abesse meo;
Quoque modo possit fulmen, monstrate, piari.
Sic Numa. Sic quatiens cornua Faunus ait:
Magna petis, nec quae monitu tibi discere nostro
Fas sit. Habent fines numina nostra suos.
Di sumus agrestes, et qui dominemur in altis
Montibus. Arbitrium est in sua tecta Jovi.
Hunc tu non poteris per te deducere caelo;
At poteris nostra forsitan usus ope.
Dixerat haec Faunus: par est sententia Pici.
Deme tamen nobis vincula, Picus ait.
Juppiter huc veniet valida deductus ab arte.
Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quae carmina dicant,
Quaque trahant superis sedibus arte Jovem,
Scire nefas homini. Nobis concessa canentur,
Quaeque pio dici vatis ab ore licet.
Eliciunt caelo te, Juppiter; unde minores
Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinae tremuisse cacumina silvae,
Terraque subsedit pondere pressa Jovis.

306. *addit in vincla*] So Amor. i. 7. 1: 'adde manus in vincla meas.' —*arta*. This is the reading of the best copies. The word seems connected with φαρκτός, φάργνυμι, and if so *arctus* is the older form.

312. *quatiens cornua*] A gesture of impatience and vexation. Juv. Sat. xii. 6: 'Sed procul extensum longe quatit hostia funem Tarpeio servata Jovi, frontemque coruscat.' Vf. v. 320.

315. *qui dominemur*] The subjunctive is used like *nec quae fas sit* above; and generally this is the case when *qui* has the sense of *qualis*.—*in sua tecta* is the reading of the best MSS. Gierig has *tela*, which gives a better sense. Faunus says *tecta*, perhaps in reference to his own haunts.

321. *ab arte*] See i. 215; inf. 326, *ab ore*, where Gierig has *disci* for *dici*.

323. *carmina*] 'incantations.'

325. *concessa*] See on ii. 572.

327. *unde*] Jupiter Elicius was so called, not because he was drawn down from heaven, but because his thunderbolts were brought to the earth by the Etruscan augurs, or (according to Livy, i. 20) because through his favour secrets were elicited from the minds of the gods.

330. *pressa*] See on iv. 300, and on i. 568.

Corda micant regis, totoque e corpore sanguis
Fugit, et hirsutae diriguere comae.
Ut rediit animus, Da certa piamina, dixit,
Fulminis, altorum rexque paterque deum;
Si tua contigimus manibus donaria puris,
Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Caede *caput* dixit. Cui rex, Parebimus, inquit:
Caedenda est hortis eruta *cepa* meis.
Addidit hic, *Hominis*. *Sumes*, ait ille, *capillos*.
Postulat hic *animam*. Cui Numa, *Piscis*, ait.
Risit, et His, inquit, facito mea tela procures,
O vir colloquio non abigende deum!
Sed tibi, protulerit cum totum crastinus orbem
Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super aethera motum
Fertur, adorantem destituitque Numam.
Ille redit laetus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides.
At certe credemur, ait, si verba sequatur
Exitus. En, audi crastina, quisquis ades.

331. *Corda micant*] See sup. 36. We cannot help comparing this remarkable legend with the interview of Moses with the Divine Presence on Mount Horeb.

333. *certa*] On which reliance could be placed; all others having failed. On the prosody of 'rediit' see inf. 474.

337. *remota*] Any thing 'withdrawn' from observation is hidden and obscure. The context determines the sense, which is very different from 'remota erroris nebula,' Juven. x. 3.

341. *Sumes*] 'You shall have the *hair* (not the life) of a human creature.' Inferior MSS. give *summos*. Keightley remarks on the ingenuity of Numa in avoiding a human sacrifice. See on vi. 236.

343. *facito procures*] ὅπως ἀποτρέψεις. The sense is, 'see that you use these means, and so you shall avert,' &c.—*et his*, may mean, '*even* by these vicarious offerings.'

344. *non abigende*] The interview was a forced rather than a voluntary one on the part of Jupiter, who seems even to have been obliged to accept Numa's substitutes for the expiatory offerings required.

346. *imperii pignora*] Certain visible and tangible objects by which the safety of the Roman empire shall be guaranteed, so long as they are preserved inviolate. Cf. inf. 379 and 422. It may be asked, what has the fall of the *ancile* from the sky to do with the *procuratio fulminis* just described? Gierig says, 'Dii, quando e conspectu hominum avolabant, signa quaedam dabant divinitatis suae.' But the idea perhaps is, that the unusual portents of lightning (sup. 285) were brought to a close by

Protulerit terris cum totum Cynthius orbem,
  Juppiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur,
  Dependetque fides a veniente die.
Mollis erat tellus rorata mane pruina;
  Ante sui populus limina regis adest.
Prodit et in solio medius consedit acerno;
  Innumeri circa stantque silentque viri.
Ortus erat summo tantummodo margine Phoebus;
  Sollicitae mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu
  Jam bene dis notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit:
  Pollicitam dictis, Juppiter, adde fidem.
Dum loquitur, totum jam sol emoverat orbem,
  Et gravis aetherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.
  Credite dicenti; mira, sed acta, loquor.

the fall of an aerolite. See inf. on 369.

356. *a veniente*] Most MSS. give *adveniente*.

357. *rorata*] *Rorare* is strictly a neuter verb (inf. 403), and takes an accusative of the object only in composition, as 'terras irrorat Eous,' Georg. i. 288 (though Lucretius is said to use *rorare* in a transitive sense). Yet, like many intransitive verbs of the first conjugation, it has a passive participle in use. Such are *regnatus*, 'ruled over;' *clamatus*, 'called for' (iv. 453); *erratus*, 'wandered over' (inf. 655); *triumphatus* (inf. 732); *ululatus*, 'howled after' (iv. 186); *cessatus* (iv. 617); *lacrymatus* (i. 339); and similarly *bacchatus*, 'revelled over.' In these cases the verb primarily expresses an action which is absolute in itself. When that action has immediate reference to another, as 'clamare aliquem,' the verb has an ordinary active use, and consequently a passive participle. Thus we might expect either 'tellus rorata pruina,' or 'rorata pruina,' 'hoar-frost spread like dew.' Accordingly the MSS. vary between *rorata* (Merkel) and *roratague* (Gierig and Keightley). There are other verbs of the same form which stand as it were midway between transitives and intransitives, being used indifferently as either, like *vario*, *radio*, *crepo*, *sono*, *propero*, *festino*.—*pruina* is perhaps *πρωΐνη*, 'the *early* moisture.' The *ι* in *πρωΐνὸς* is properly short; but the *ν* was sometimes pronounced double. Hence the epic poets use *ὀπωρῖνὸς* and *ὀτωρῖνός*. *Pruina* may, however, have a true Latin termination, like *ruina*.

359. *Prodit*] The picture here drawn is a fine one. The venerable and religious king, firm in faith, surrounded by his trusty but scarcely trusting subjects; the bright beams of the morning sun reflected on the buildings around; the appeal to heaven; the anxiety of expectation on the countenances of all, are worthy of an artist's pencil.

369. *Ter tonuit sine nube*] The event here described is the fall of a meteoric mass, which is usually ac-

A media caelum regione dehiscere coepit;
Submisere oculos cum duce turba suo.
Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus caesa prius ille juvenca,
Quae dederat nulli colla premenda jugo;
Atque *ancile* vocat, quod ab omni parte recisum est,
Quaque notes oculis, angulus omnis abest.
Tum, memor imperii sortem consistere in illo,
Consilium multae calliditatis init.
Plura jubet fieri simili caelata figura,

companied by a thunder-clap (the result of explosion) even when the sky is clear of clouds. This fact affords an explanation of the phenomenon so often mentioned by the poets, e. g. Hor. Od. i. 34. 7: 'per *purum* tonantes Egit equos volucremque currum.' Compare Martial, ix. 25. 3: 'haec sunt Jovis ora sereni; Sic tonat ille deus, cum sine nube tonat.' Virg. Aen. viii. 528: 'Arma inter nubem, caeli in regione serena, Per sudum rutilare vident, et pulsa tonare.' See Humboldt, *Cosmos*, vol. i. p. 108. Nearly every circumstance recorded of the fall of the ancile,—making some slight allowance for poetical embellishment,—coincides with what would actually have been observed. The shield (so called) must have been of metal, as a worker in bronze was employed to cast fac-similes of it; and aerolites are generally of nearly pure iron.

372. *Submisere*] 'Raised,' elevarunt. So Virg. Ecl. x. 74. Usually, *submissi oculi* are 'down-cast eyes;' and so some explain this passage. But the preposition does not refer to the result attained, but to the state or condition out of which the action arises; as when the earth is said 'submittere flores,' 'to send up flowers,' i. e. *from* below.

373. *scutum*] An oblong wooden shield. Under the belief that it was of this material he adds, *versatum leniter* and *tollit humo*. Aerolites are generally driven rather deep into the ground by the velocity of their descent.

377. *ancile*] The word would seem to come from ἀγκύλη, 'crooked;' but it may be an old Italian term of accidental resemblance. The following passages are given by Gierig, showing the traditional shape, viz. rounded at each end, and curved inwardly at the sides. Varro, L. L. vii. § 43: '*ancilia* dicta ab ambecisu, quod ea arma ab utraque parte, ut Thracum, incisa.' Festus, sub v. *Mamurius:* 'sic est appellatum quia ex utroque latere erat recisum, ut summum infimumque ejus latus pateret.' Plutarch, *Numa*, § 13: κύκλος οὐκ ἐστὶν, οὐδ' ἀποδίδωσιν, ὡς πέλτη, τὴν περιφέρειαν, ἀλλ' ἐκτομὴν ἔχει γραμμῆς ἑλικοειδοῦς, ἧς αἱ κεραῖαι καμπὰς ἔχουσαι καὶ συνεπιστρέφουσαι τῇ πυκνότητι πρὸς ἀλλήλους, ἀγκύλον τὸ σχῆμα ποιοῦσι. The ancilia are said to be represented on coins of an oval shape. In modern escutcheons the old shape is still preserved, even to the twisted horn-like projections on the upper part.

379. *imperii sortem*] Supra 346.

381. *caelata*] This word was used of any device wrought in metal, whether by casting, hammering, or engraving. If we regard the etymology, we must spell it with *oe*, from κοῖλος, κοιλαίνω. But the MSS. generally exhibit *ae*, as also in *coe-*

Error ut ante oculos insidiantis eat.
Mamurius, morum fabraene exactior artis
Difficile est ulli dicere, clausit opus.
Cui Numa munificus, Facti pete praemia, dixit: 385
Si mea nota fides, irrita nulla petes.
Jam dederat Saliis a saltu nomina dicta
Armaque, et ad certos verba canenda modos.
Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extremo carmine nostra sonent. 390
Inde sacerdotes operi promissa vetusto
Praemia persolvunt, Mamuriumque vocant.

Nubere si qua voles, quamvis properabitis ambo,
Differ; habent parvae commoda magna morae.
Arma movent pugnam, pugna est aliena maritis. 395
Condita cum fuerint, aptius omen erit.
His etiam conjunx apicati cincta Dialis
Lucibus impexas debet habere comas.

lum, *proelium*, and some other words, commonly read with the *oe*.

382. *insidiantis*] Numa had many fac-similes cast from the same mould, that if an attempt should be made to carry off the real one, on which the destiny of the empire depended, the thief might be deceived.

383. *Mamurius*] He is mentioned by Propertius, v. 2. 61, as the 'formae caelator ahenae' of Vertumnus. The name, as observed on 260 *sup.*, is that of the Oscan and Etruscan Mars. Hence it is easy to account for the mention of it in the Salian Hymns. The statement of Varro, L. L. vi. § 45: 'Itaque Salii quod cantant, *Mamuri Veturi*, significant *veterem memoriam*,' is worth no more than four-fifths of that grammarian's etymologies. Probably he was an Etruscan artist, for the skill in working metals was a characteristic of that country. Propertius however says he was an Oscan.—*exactior* applies more strictly to *artis* than to *morum*. The sense is, 'sanctior moribus an peritior artis.' The task was committed to this man by Numa as peculiarly fitted by his piety to reproduce a divine work. Similar stories are recorded of the middle-age painters. *Clausit* implies, perhaps, as Gierig suggests, that other artists were employed in the work to which Mamurius only put the finishing stroke.

387. *Jam dederat*] As the songs were already appointed for the Salii to sing, Mamurius was enabled to select at once this reward.—*Arma* seems to have a double sense, viz. the custody of the ancilia, and certain accoutrements to be worn while they danced and sang.

395. *pugna*] Not 'domestic brawls,' but 'military service,' which causes temporary separation. Sup. ii. 750.—*Condita*. The expression 'condere ancilia' is to be understood of the temporary removal and replacing of the sacred shields in the temple of Vesta. Suet. Otho, § 8. Tac. Hist. i. 89. For what follows respecting the Flaminica, see inf. vi. 226.

397. *apicati*] The Flamen Dialis wore a peaked or pointed cap, whence

V. NON. 3RD.

Tertia nox demersa suos ubi moverit ignes,
Conditus e geminis Piscibus alter erit.
Nam duo sunt: Austris hic est, Aquilonibus ille
Proximus; a vento nomen uterque tenet.

III. NON. 5TH.

Cum croceis rorare genis Tithonia conjunx
Coeperit, et quintae tempora lucis aget;
Sive est Arctophylax, sive est piger ille Bootes,
Mergetur, visus effugietque tuos.
At non effugiet Vindemitor. Hoc quoque causam
Unde trahat sidus, parva docere mora est.
Ampelon intonsum satyro nymphaque creatum
Fertur in Ismariis Bacchus amasse jugis.
Tradidit huic vitem pendentem frondibus ulmi,
Quae nunc de pueri nomine nomen habet.
Dum legit in ramo pictas temerarius uvas,
Decidit: amissum Liber in astra tulit.

PR. NON. 6TH.

Sextus ubi Oceano clivosum scandit Olympum
Phoebus, et alatis aethera carpit equis;

Virgil, Aen. viii. 664, speaks of 'lanigeros apices.' This form seems to have been a favourite one in the East, probably because it imparted additional height and dignity to the stature. It is seen on many of the male figures in the Assyrian sculptures; and the episcopal mitre of the western Church may perhaps be traced to the same principle.

402. *a vento*] One was called *νότιος*, the other *βόρειος* by the Greeks. Cic. de Nat. D. ii. 43. 111.

405. *sive est*, &c.] By whichever name the same constellation is called. See on ii. 153. The statement is inaccurate, as it rises at this time, not sets. See inf. v. 733.

407. *Vindemitor*] A star in the constellation Virgo, which rose also in September, a harbinger of the vintage; and the poet means that it will not now escape your sight if you look for it. The Greeks called it *προτρυγητής*.

409. *Ampelon*] There is a beautiful statue of Ampelos in the British Museum, in which he is represented as partly transformed into a vine, and is seen peering from the leaves and clusters into the face of his patron-god Bacchus.

410. *Ismariis*] Virg. Georg. ii. 37, 'juvat Ismara Baccho Conserere, atque olea magnum vestire Taburnum.' Hom. Od. ix. 196—8. It was a mountain in Thrace, famous for its wine.

415.] The great variety shown in the Fasti in expressing the simple ideas 'to-morrow evening,' 'three days hence,' &c., proves at once the versatility of the language and the genius of the poet. Though a hundred times repeated, the figure employed is ever new.

Quisquis ades, castaeque colis penetralia Vestae,
Gratare Iliacis thuraque pone focis.
Caesaris innumeris, quos maluit ille mereri,
Accessit titulis pontificalis honor.
Ignibus aeternis aeterni numina praesunt
Caesaris. Imperii pignora juncta vides.
Di veteres Troiae, dignissima praeda ferenti,
Qua gravis Aeneas tutus ab hoste fuit;
Ortus ab Aenea tangit cognata sacerdos
Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
Vivite inexstincti flammaque duxque precor.

417. *Quisquis ades*] Keightley thinks *quisquis* is here feminine, because none but the Vestals had access to the sacred fire. He adds, that this use is actually found in Plautus. It is proved in *Varronianus*, p. 319, that *qui* and *quis* were originally of distinct declension, though many of the cases have been interchanged. It is certain that *quis*, like τις, was anciently both masculine and feminine; and Varro quotes passages wherein they so occur, L. L. vi. § 60, and vii. § 8. Nevertheless, as the use of *quisquis* for *quaecunque* would have been an archaism in the Augustan age, it is probable that it must here be taken in a general sense.

418. *Gratare*] 'Express your thankfulness.' The common reading is *cratera*, though found only in two or three inferior MSS. Besides, it is incorrect as to the fact. For though Gierig quotes in defence of it Virg. Ecl. v. 68, a distinction must be made between the worship of heroes and that of gods.

419. *maluit mereri*] This seems naturally to imply, 'quam vi sumere.' But Merkel (p. clxxvi) says, '*maluit* id munus mereri, quia designatus est cum primum a Divo Julio adoptaretur anno u. c. 710.' He takes *maluit* for *voluit*, as in Aen. viii. 322. The title of Pontifex Maximus was conferred on Augustus in 741. See Suet. Oct. § 31: 'Pontificatum Maximum, quem nunquam vivo Lepido auferre sustinuerat, mortuo demum suscepit.' See inf. iv. 949. The common reading is *quem maluit*, but against all the good MSS.

422. *imperii*] It is to be remarked that the poets of the Augustan age rarely use this double *ii* of the genitive. The more correct genitive is *imperi;* but the necessities of metre occasionally prevailed over strict usage. So we have *imperii* sup. 354, and in one or two places *ingenii*, e. g. i. 24, *officii* in i. 46, *hospitii*, inf. 573, *arbitrii*, Tibullus iv. 8, 8.

Ibid. pignora juncta] The Palladium, the sacred fire, and the equally sacred person of the Emperor as Pontifex, were entrusted to the guardianship of Vesta; and on their safety that of Rome was thought to depend. See sup. 346.

423. *dignissima ferenti*] 'Most honoured prize to the bearer,' i. e. to Aeneas, who conveyed the sacred things safe from Troy. One or two of the interpolated copies give *de veteris Trojae—favilla.—Qua gravis*, 'loaded with which.' The *praeda* here spoken of means Vesta herself, Aen. ii. 296.

425. *cognata numina*] The relationship was not very direct; but the flattery of the Augustan poets did not stop at trifles. Aeneas was from

NON. 7TH.

Una nota est Marti Nonis, sacrata quod illis
  Templa putant lucos Vedjovis ante duos.
Romulus ut saxo lucum circumdedit alto,
  Quilibet huc, inquit, confuge, tutus eris.
O quam de tenui Romanus origine crevit!
  Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet,
  Disce, quis iste deus, curve vocetur ita.
Juppiter est juvenis; juvenales aspice vultus.
  Aspice deinde, manu fulmina nulla tenet.
Fulmina post ausos caelum affectare Gigantas
  Sumpta Jovi: primo tempore inermis erat.
Ignibus Ossa novis, et Pelion altior Ossa
  Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul; Nymphae pavisse feruntur
  Cretides: infanti lac dedit illa Jovi.

Venus, the daughter of Jove, the son of Saturn, the brother of Vesta, who was one of the elder divinities. Compare iv. 950.

429. *Una nota*] The single letter F (dies fastus), as it is marked in the 'Tabula Maffeana.' Cf v. 727: 'quatuor inde notis locus est,' and vi. 649: 'nulla nota est veniente die.'—*Marti*, i. e. Martii. Gierig has *Martis*. The sense is, 'There is no meeting of the Comitia or the Senate on this day, because,' &c. See on i. 50.—*lucos duos*. The space between the two horns or peaks of the Capitol (the Arx and the Tarpeian rock), both of which were originally crowned with wood, bore the name of 'the valley between the groves.' Here stood the temple of 'the little Jupiter,' and here Romulus inclosed with a wall a retired spot for his thieves and renegades, which he called the Asylum. See on ii. 140. Merkel observes, p. cxxviii, 'sapienter Ovidius cavit, ne apertis verbis templi dedicationem Non. Mart. ad Romulum referret. Nam a Tatio consecratam Varro de L. L. v. § 74 tradit.'

434. *non invidiosa*] Like ἐπίφθονον, Aesch. Suppl. 198, this word nearly corresponds to our expression 'not particular.' No one bore a grudge against his neighbour for being better than himself; or judged him harshly for being worse.

441. *Ignibus novis*] The first use made of his thunderbolts was in shattering those peaks.

443. *capra*] The symbols of Vedjovis are all those of an infant god; a Jupiter without the terrors of supreme majesty. That the title was really Etruscan, and rather guessed at than understood by the Romans themselves, seems tolerably certain. Dr. Donaldson says (*Varronianus*, p. 145), 'Another gloomy form of the supreme god was Ve-djus or Ve-jovis, who seems to have represented Apollo in his character of the causer of sudden death. The prefix *ve* is a disqualifying negative, —the name signifies "the bad Jupiter." He was represented as a young man armed with arrows; his feast was on the nones of March, when an atoning sacrifice was offered up to him; and he was considered, like

Nunc vocor ad nomen. *Vegrandia* farra colonae,
Quae male creverunt, *vescaque* parva vocant.
Vis ea si verbi est, cur non ego *Vedjovis* aedem,
Aedem non magni suspicer esse Jovis?

Jamque, ubi caeruleum variabunt sidera caelum,
Suspice; Gorgonei colla videbis equi.
Creditur hic caesae gravida cervice Medusae
Sanguine respersis prosiluisse jubis.
Huic supra nubes et subter sidera lapso
Caelum pro terra, pro pede penna fuit.
Jamque indignanti nova frena receperat ore,
Cum levis Aonias ungula fodit aquas.
Nunc fruitur caelo, quod pennis ante petebat,
Et nitidus stellis quinque decemque micat.

VIII. ID. 8TH.

Protinus adspicies venienti nocte Coronam
Gnosida: Theseo crimine facta dea est.
Jam bene perjuro mutarat conjuge Bacchum,
Quae dedit ingrato fila legenda viro.
Sorte tori gaudens, Quid flebam rustica? dixit,
Utiliter nobis perfidus ille fuit.
Interea Liber depexis crinibus Indos
Vincit, et Eoo dives ab orbe redit.

Summanus, as another form of Pluto.' A similar form of the boy-god was 'Jupiter Anxurus,' of the Volsci, Aen. vii. 799.

446. *vesca*] Virgil uses the word twice, Georg. iii. 175: 'vescas salicum frondes,' and ib. iv. 131: 'vescum papaver,' and he seems to have regarded it as a synonym of *exilis*, *vietus*. Lucretius, i. 327, has 'vesco sale saxa peresa.'

448. *non magni*] pusilli, nondum adulti.

451. *Medusae*] Hence Pegasus is called 'Medusaeus equus,' inf. v. 8. Juvenal, in mock-heroic style, calls him *Gorgoneus Caballus*.

455. *nova frena*] He had been mounted by Bellerophon when he opened with his hoof the fountain Hippocrene.

459. *Coronam Gnosida*] 'The Cretan crown,' Ariadne.—*Theseo crimine*, 'ob Thesei culpam,' 'per Thesei facinus.' Here, as inf. 516, the person and the constellation are regarded as one.

462. *legenda*] Propert. v. (iv.) 4. 42: 'cum patuit lecto stamine torta via,' where it has been shown that the primary sense of *legere* is, 'to gather as you go;' thence, 'to follow windings,' by keeping to a clue, a river, a shore, &c., so that 'legere labyrinthum' would be equally good Latin with 'legere oram,' 'litus,' 'aequor' (iv. 289), 'vestigia,' Aen. ix. 393. Varro rightly remarks, L. L. vi. § 66: '*legere* dictum quod *leguntur* ab oculis literae.'

465. *depexis crinibus Indos*] 'The straight-haired Indians.' This is

Inter captivas facie praestante puellas
Grata nimis Baccho filia regis erat.
Flebat amans conjunx, spatiataque litore curvo
Edidit incultis talia verba comis:
En iterum, fluctus, similes audite querelas!
En iterum lacrimas accipe, arena, meas!
Dicebam, memini, perjure et perfide Theseu!
Ille abiit: eadem crimina Bacchus habet.
Nunc quoque nulla viro, clamabo, femina credat:
Nomine mutato causa relata mea est.
O utinam mea sors, qua primum coeperat, isset,
Jamque ego praesenti tempore nulla forem!
Quid me desertis perituram, Liber, arenis
Servabas? potui dedoluisse semel.
Bacche levis, leviorque tuis, quae tempora cingunt,
Frondibus, in lacrimas cognite Bacche meas,
Ausus es ante oculos adducta pellice nostros
Tam bene compositum sollicitare torum?
Heu! ubi pacta fides? ubi, quae jurare solebas?
Me miseram, quotiens haec ego verba loquor!
Thesea culpabas, fallacemque ipse vocabas:

said to distinguish them from the tribes of east Africa, who had woolly hair. For the ancients had strangely confused notions of the geography of the East Indies, which they supposed to be one continuous tract with Africa. See Hom. Od. i. 24, who perhaps meant the same thing by his 'eastern and western Ethiopians.' Some connect 'Liber depexis crinibus,' because Bacchus was always represented with gracefully flowing locks. The expedition of Bacchus to India is an instance of that inverted order so common in ancient myths, where the point a person first started *from* is spoken of as that *to* which he went. The worship of Bacchus was really brought from India into Greece. Q. Curtius alone supplies convincing proofs of this, independently of other considerations.

468. *filia regis*] i. e. 'a se devicti.' She is called ironically 'candida pellex,' inf. 493.—*Grata nimis*, sc. uxori praelata.

474. *Ille abiit*] From the frequency of the last syllable being made long before a vowel, in this form of the perfect, but not in such words as *meminit*, *cecidit*, &c., we are led to conclude that some compensation was allowed for the loss of the *v*, as if it were written *abīt*. See sup. 333.

476. *relata*] 'Repetita,' 'iterata.'

480. *potui*, &c.] 'I might have ended my griefs once for all,' i. e. I might better have been left to my fate on the island of Naxos. On the somewhat irregular use of the perfect infinitive see i. 354. On the *de* in composition, iv. 755.

482. *in lacrimas*] ἐπὶ λώβῃ, 'to my cost.'

486. *quotiens*] i. e. 'quod toties loquor,' sc. now for the second time.

Judicio peccas turpius ipse tuo.
Ne sciat hoc quisquam, tacitisque doloribus urar,
Ne toties falli digna fuisse puter.
Praecipue cupiam celari Thesea, ne te
Consortem culpae gaudeat esse suae.
At, puto, praeposita est fuscae mihi candida pellex.
Eveniat nostris hostibus ille color!
Quid tamen hoc refert? vitio tibi gratior ipso est.
Quid facis? amplexus inquinat illa tuos.
Bacche, fidem praesta, nec praefer amoribus ullam
Conjugis; assuevi semper amare virum.

490. *falli digna*] 'Simplex,' 'credula.'

491. *celari Thesea*] 'Thesea' is the subject of *celari*. 'Ego celor hoc' is 'ego habeo hoc a me celatum' (mihi negatum). The construction of the active verb with a double accusative, e. g. 'hoc me celavit,' affords a ready explanation of this idiom. Tibull. i. 8. 1: 'non ego celari possim, quid nutus amantis,' &c. Similarly the Romans said 'ego poscor hoc.' Inf. iv. 670. Keightley compares Ter. Hec. iv. 3. 23: 'nosne hoc celatos tamdiu?'

493. *fuscae mihi*] This is of course ironical. 'I suppose, forsooth, that *I* am too dark, while my rival of India has a light complexion!' Much as we of Teutonic descent admire dark women, or 'brunettes,' the Italian notion of female beauty was nearly comprised in two features, —'flavi crines,' and 'candor oris,' i. e. flaxen hair, and a fair skin. What we call paleness or whiteness, they regarded rather as the absence of a defect, namely, brownness. What they called 'pallor' (as is shown on Propert. v. 7. 82) we denounce as 'a bilious complexion.' See inf. v. 150. Martial seeks his comparisons with a fair face from a swan, a lamb, a lily, ivory, snow, &c., v. 37, and Virgil from the 'alba ligustra,' or white flower of the privet, Ecl. ii. 18. He apologises for a dark complexion as a defect, Ecl. x. 39: 'Quid tum, si fuscus Amyntas? Et nigrae violae sunt, et vaccinia nigra.' Again, where we should charge persons with being 'rouged,' the Romans would have said, and did say, that they were 'whitewashed.' So Propert. iv. (iii.) 24. 8: 'cum tibi *quaesitus candor* in ore foret.' Martial (ii. 41. 11) alludes to the use of *creta* and *cerussa* (white lead) as cosmetics used by Roman ladies. The opposition between *fusca* and *candida*, meaning *plain* and *pretty*, is frequent in the poets. Propert. iii. 17. 41:—

'Vidistis pleno teneram candore puellam;
Vidistis fusco; ducit uterque color,'

i. e. 'you admire even what others disapprove.' Heroid. xv. 35:—

'Candida si non sum, placuit Cepheia Perseo
Andromede, patriae fusca colore suae.'

496. *inquinat*] This is said, though absurdly, in a literal sense, as if the black colour of the skin could come off by contact.

497. *fidem praesta*] Opposed to *fidem fallere*, this always signifies 'to keep one's word.' — *assuevi* means, that she had learnt to show affection and constancy by her union with Theseus. The common read-

Ceperunt matrem formosi cornua tauri;
Me tua: at hic laudi est, ille pudendus amor.
Ne noceat, quod amo: neque enim tibi, Bacche, nocebat
Quod flammas nobis fassus es ipse tuas.
Nec, quod nos uris, mirum facis; ortus in igne
Diceris, et patria raptus ab igne manu.
Illa ego sum, cui tu solitus promittere caelum.
Hei mihi, pro caelo qualia dona fero!
Dixerat: audibat jamdudum verba querentis
Liber, ut a tergo forte secutus erat.
Occupat amplexu, lacrimasque per oscula siccat:
Et, Pariter caeli summa petamus, ait.
Tu mihi juncta toro mihi juncta vocabula sumes;
Jam tibi mutatae Libera nomen erit;
Sintque tuae tecum faciam monumenta coronae,
Vulcanus Veneri quam dedit, illa tibi.
Dicta facit, gemmasque novos transformat in ignes.
Aurea per stellas nunc micat illa novem.

PR. ID. 14TH.

Sex ubi sustulerit, totidem demiserit orbes,
Purpureum rapido qui vehit axe diem;

ing, *assuetae*, appears to be found only in inferior MSS.

499. *Ceperunt*] Sup. 10.—*matrem*, sc. meam, Pasiphaë.—*cornua*. See inf. 789, and on what follows, *ortus in igne*, &c. Propert. iv. (iii.) 17. 21.

507. *audibat*] So Virgil uses *vestibat*, Aen. viii. 160; *polibant*, ib. 436. Catullus uses *audibant*, lxxxiv. 8.

509. *Occupat*] See on i. 575. Quintus Curtius has 'occupatum amplexu,' ix. 7. 22.

512. *Libera*] Keightley is undoubtedly right in saying that *Libera*, the genuine Italian correlative of *Liber*, has no real connexion with the Greek legend of Ariadne. Rather we must identify her with Proserpine and Ceres, and suppose that she was worshipped under that name by the ancient Latin women, as Liber was by the males. But there is a tendency in mythology to assimilate and confound legends, especially when the sources are ultimately the same. Thus *Liber* and *Libera* were in the first instance elemental deities, sun and moon, whom Virgil calls 'Liber et alma Ceres,' Georg. i. 7, because the notion of bread and wine, as the chief gifts of heaven, was inseparable in the minds of southern and eastern nations from the mild influences of the celestial bodies. See Cic. de Nat. D. ii. 24. Ceres, then, or Libera, is so far the female Bacchus, that she was worshipped in conjunction with him as a similar benefactor to man. The former was the Etruscan name; on the meaning of the latter see inf. 785.

513. *coronae*] The circlet of Indian gems, received from Venus as a marriage present, was changed into as many stars. But some, as Propertius, iv. (iii.) 17. 7, represented Ariadne herself as the constellation. See inf. v. 346.

Altera gramineo spectabis Equiria campo,
  Quem Tiberis curvis in latus urget aquis.
Qui tamen ejecta si forte tenebitur unda,
  Caelius accipiat pulverulentus equos.

IDUS. 15TH.

Idibus est Annae festum geniale Perennae,
  Haud procul a ripis, advena Tibri, tuis.
Plebs venit, ac virides passim disjecta per herbas
  Potat, et accumbit cum pare quisque sua.
Sub Jove pars durat; pauci tentoria ponunt;
  Sunt quibus e ramis frondea facta casa est;
Pars, ubi pro rigidis calamos statuere columnis,
  Desuper extentas imposuere togas.
Sole tamen vinoque calent, annosque precantur,
  Quot sumant cyathos, ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos;
  Quae sit per calices facta Sibylla suos.

519. *Equiria*] See ii. 859.—*curvis in latus*, winding round three sides of the Campus Martius. If it chanced to be flooded at the southern extremity, where was the Circus Flaminius, in which the races were held (Merkel, p. clx), they were transferred to the side of the Caelian hill. Varro, L. L. vi. § 13, mentions the Equiria, but says nothing of changing the site. Festus is more explicit: 'Martialis campus in Caelio monte dicitur, quod in eo Equiria solebant fieri, si quando aquae Tiberis Campum Martium occupassent.' See on vi. 205.

523. *Annae Perennae*] The legend which Ovid attaches to this ancient Italian goddess may be adduced as a proof how completely the later Romans themselves were sometimes deceived as to the origin of their festivals. *Anna* is the feminine of *annus*, properly 'a ring;' whence 'annulus' (Varro, L. L. vi. § 8, quoted on i. 163); and *perenna* is but a repetition of the same word, 'anna per annam,' or 'the moon in a circle.' See sup. on 292. So *perennare* is *annum agere*. i. 721. The revolving year, it is well known even from the verse of Virgil: 'atque in se sua per vestigia volvitur annus,' was symbolized by a circle, which has neither beginning nor end; just as a serpent with its tail in its mouth was a type of eternity. Even 'anus,' 'an old woman,' is really the same word, viz. a woman bent or bowed by age: 'anus curva,' Propert. iii. 9. 20. See *Varronianus*, p. 163. The fact that the festival was held on the Ides is an argument that Anna Perenna really meant 'the round or full moon.'

524. *Haud procul*, &c.] Merkel defines the place, 'Via Flaminia ad lapidem primum.' Martial, iv. 64. 17, mentions it as 'Annae pomiferum nemus Perennae,' which Keightley says 'must have lain not far from the present Porta Pia, between the road and the Tiber.' On *advena Tibri* see ii. 68.

532. *ad numerum*] They count the number of cyathi (ladles full of mixed wine) in order to reckon the years accordingly. On the similar custom of drinking by the number of letters in a name, see Becker,

Illic et cantant, quicquid didicere theatris,
  Et jactant faciles ad sua verba manus
Et ducunt posito duras cratere choreas,
  Cultaque diffusis saltat amica comis.
Cum redeunt, titubant, et sunt spectacula vulgi,
  Et fortunatos obvia turba vocat.
Occurri nuper: visa est mihi digna relatu
  Pompa: senem potum pota trahebat anus.
Quae tamen haec Dea sit, quoniam rumoribus errant,
  Fabula proposito nulla tacenda meo.
Arserat Aeneae Dido miserabilis igne;
  Arserat exstructis in sua fata rogis;
Compositusque cinis, tumulique in marmore carmen
  Hoc breve, quod moriens ipsa reliquit, erat:
Praebuit Aeneas et causam mortis et ensem:
  Ipsa sua Dido concidit usa manu.
Protinus invadunt Numidae sine vindice regnum,
  Et potitur capta Maurus Iarba domo:
Seque memor spretum, Thalamis tamen, inquit, Elissae

Gallus, p. 131.—*ebibere annos* is not 'to outdrink,' i. e. surpass, but 'ebibere tot cyathos quot sunt anni Nestoris.'

534. *per calices suos*] κυλίκων ἕνεκα, as far as the number of her cups could effect it.

537. *duras*] 'Clownish,' 'awkward.' *Keightley;* who thinks *posito* is for *deposito*, i. e. after drinking. But we may equally well understand 'posito in medio.' It is the most natural action for revellers to dance round the bowl.

538. *culta*] In her holiday attire.

540. *fortunatos*] This was probably a slang term of the day.

541. *Occurri*] This reading is only found in two interpolated copies. The others have *occurrit*, which perhaps need not be rejected, as *pompa* is easily supplied from the next verse. The words *digna relatu* have been thought to indicate that a longer narrative has been lost. But the poet has already described a scene which, perhaps, he would otherwise have passed over without remark.

544. *fabula*, &c.] This is shortly put for, *dicam: nam fabula nulla*, &c.

545. *Arserat*] There is a play on this word and *igne*. The epitaph following, which is sufficiently artistic, is repeated from Heroid. vii. 195.

547. *Compositus* (erat) *cinis*, (cum) *protinus*, &c.] See sup. 33. 'Condere' and 'componere ossa' are technical terms, the former referring to placing the ashes in the urn, the latter to depositing the urn in the sepulchre, for which *ponere* was sometimes used. Compare v. 426 with 480; and see Becker, *Gallus*, p. 519. Tibullus, iii. 2. 26, 'sic ego componi, versus in ossa, velim' (viz. in marmorea domo, v. 22).

551. *sine vindice*] In the absence of Dido and Aeneas, Iarbas had been the rival of the latter (Virg. Aen. iv. 196: 'zelotypus Iarbas,' Juven. v. 45) for the hand of Dido.

553. *Thalamis*] He boasted that

En ego, quem totiens reppulit illa, fruor!
Diffugiunt Tyrii, quo quemque agit error, ut olim
Amisso dubiae rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus;
Pellitur Anna domo, lacrimansque sororia linquit
Moenia; germanae justa dat ante suae.
Mixta bibunt molles lacrimis unguenta favillae,
Vertice libatas accipiuntque comas;
Terque, Vale, dixit; cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitesque fugae pede labitur aequo,
Moenia respiciens, dulce sororis opus.
Fertilis est Melite sterili vicina Cosyrae
Insula, quam Libyci verberat unda freti.
Hanc petit hospitio regis confisa vetusto;
Hospes opum dives rex ibi Battus erat.
Qui postquam didicit casus utriusque sororis,
Haec, inquit, tellus quantulacumque tua est.
Et tamen hospitii servasset ad ultima munus,
Sed timuit magnas Pygmalionis opes.
Signa recensuerat bis sol sua; tertius ibat
Annus, et exilio terra petenda novo est.
Frater adest belloque petit; rex arma perosus,
Nos sumus imbelles, tu fuge sospes, ait.

he possessed the house, though without the occupant: there is a play on the word in the sense of *nuptiis*.

557. *nudandas*] To be thrashed, or laid bare from the straw and chaff. —*musta*, here used for the produce of the vintage, *lacus* being the 'vats.' So Tibull. i. 5. 24, 'pressaque veloci candida musta pede.'

561. *unguenta*] On this Roman practice, here transferred to Phenicians, see Becker, *Gallus*, p. 519. The passage seems to show that the urn was frequently visited and opened after interment to be sprinkled afresh.

565. *Nacta comites*] Her own Tyrians had already deserted her. Sup. 555.—*pede aequo*, 'the sheets, i. e. ropes of the ship so called, which were stretched alike by a favouring gale, and therefore the wind was full astern. Catullus, iv. 20, 'sive utrumque Jupiter Simul secundus incidisset in pedem.'

567. *Melite*] Malta. — *Cosyrae*, Gozo, a rocky islet to the west.

570. *Battus*] He is commonly represented as king of Cyrene in Africa.

573. *Et tamen*] This distich would be more appropriately placed after 578. The sense evidently is, 'servasset nihilominus, quanquam deposcente Pygmalione, nisi timuisset opes ejus.' Keightley here repeats his opinion that *tamen* is 'merely

Jussa fugit, ventoque ratem committit et undis.
Asperior quovis aequore frater erat.
Est prope piscosos lapidosi Crathidis amnes
Parvus ager: Cameren incola turba vocat.
Illuc cursus erat; nec longius abfuit inde,
Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura.
Findite remigio, navita dixit, aquas.
Dumque parant torto subducere carbasa lino,
Percutitur rapido puppis adunca Noto,
Inque patens aequor, frustra pugnante magistro,
Fertur, et ex oculis visa refugit humus.
Assiliunt fluctus, imoque a gurgite pontus
Vertitur, et canas alveus haurit aquas.
Vincitur ars vento, nec jam moderator habenis
Utitur, at votis vix quoque poscit opem.
Jactatur tumidas exul Phoenissa per undas,
Humidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
Et quaecumque aliquam corpore pressit humum.
Figitur ad Laurens ingenti flamine litus

emphatic.' Gierig also explains *utique*, *certe*. See on i. 495; iv. 19.

577. *Frater*] Pygmalion.

582. *Parvus ager*] Two of the best MSS. have *purus ager*, i. e. 'clear,' 'open,' καθαρός. The district was called by the natives 'Camera,' a word evidently connected with 'Camerina,' inf. iv. 477. It was in the extreme point of southern Italy.

585. *librantur*] Good MSS. give *vibrantur*. The ancient navigators used to haul down the sails when near land and take to the oars. Virg. Aen. iii. 207: 'vela cadunt, remis insurgimus.' Compare Hom. Od. xvi. 353. Il. i. 432. Aesch. Suppl. 703.—*subducere* is στέλλειν, 'to furl.' But perhaps *cadunt* here means *laxantur*, *remittuntur*; they become slack and flap against the mast and yards.

594. *vix quoque*] Some copies give *is*, *his*, or *hic quoque*. But it was almost a proverbial token of despair in a storm, when the pilot left the helm and ran to supplicate the effigies of the tutelary gods in the prow. See Aesch. Sept. c. Theb. 196. Even to this day a similar pusillanimity is shown by the sailors of the Mediterranean Sea. Sir Charles Fellows says that the Greeks, 'should the gale increase to a storm, will quit the helm and leave the vessel adrift, to repeat their prayers and cries of despair.' It does not appear on what grounds Merkel (p. clxxvii) calls this 'locus perdifficilis necdum persanatus.' The sense is, 'at votis poscit opem, quanquam vix quoque, prae nimio timore.'

598. *aliquam humum*] 'Some ground,' i. e. even though in the grave. For it was thought the greatest of misfortunes to be unburied, if one was lost at sea.

Puppis, et expositis omnibus hausta perit.
Jam pius Aeneas regno nataque Latini
Auctus erat, populos miscueratque duos.
Litore dotali solo comitatus Achate
Secretum nudo dum pede carpit iter,
Aspicit errantem, nec credere sustinet Annam
Esse. Quid in Latios illa veniret agros?
Dum secum Aeneas, Anna est! exclamat Achates.
Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terrae quaerat hiatus?
Ante oculos miserae fata sororis erant.
Sensit et alloquitur trepidam Cythereïus heros:
Flet tamen admonitu motus, Elissa, tui.
Anna, per hanc juro, quam quondam audire solebas
Tellurem fato prosperiore dari;
Perque deos comites, hac nuper sede locatos,
Saepe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
Hei mihi! credibili fortior illa fuit.
Ne refer. Aspexi non illo pectore digna
Vulnera, Tartareas ausus adire domos.
At tu, seu ratio te nostris appulit oris,
Sive deus, regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissae.
Nomine grata tuo, grata sororis, eris.
Talia dicenti, neque enim spes altera restat,
Credidit, errores exposuitque suos.
Utque domum intravit Tyrios induta paratus,
Incipit Aeneas: cetera turba silet.
Hanc tibi cur tradam, pia causa, Lavinia conjunx,
Est mihi: consumpsi naufragus hujus opes.

600. *expositis*] 'having landed,' σεσωσμένοις ἐς χέρσον. The word is regularly used in this sense.

602. *populos duos*] His own Trojans and the indigenous Latins.

603. *Litore dotali*] The shores of Latium, i. e. Lavinium, which he had received as a dower with Lavinia.

612. *admonitu*] sc. memoria tui. *Mortis tuae* is found in several MSS.

615. *deos comites*] The Trojan Penates, sup. 423.—*increpuisse.* See Aen. iii. 147, seqq.

617. *de morte*] Though he had other grounds for fear, the suicide of Dido had never occurred to him.—*credibili* is used absolutely for 'quam credibile erat.'

621. *ratio*] λόγος, deliberate intention.—*deus*, i. e. 'fors,' 'casus:' what we should call 'Providence:'

Orta Tyro est; regnum Libyca possedit in ora:
Quam precor ut carae more sororis ames.
Omnia promittit, falsumque Lavinia vulnus
Mente premit tacita, dissimulatque metus.
Donaque cum videat praeter sua lumina ferri
Multa palam, mitti clam quoque multa putat.
Non habet exactum, quid agat. Furialiter odit,
Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
Squalenti Dido sanguinolenta coma,
Et, Fuge, ne dubita, maestum fuge, dicere, tectum.
Sub verbum querulas impulit aura fores.
Exilit, et velox humili super arva fenestra
Se jacit; audacem fecerat ipse timor.
Quaque metu rapitur, tunica velata recincta
Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros
Quaeritur. Apparent signa notaeque pedum.
Ventum erat ad ripas; inerant vestigia ripis.
Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est: Placidi sum nympha Numici:
Amne perenne latens Anna Perenna vocor.
Protinus erratis laeti vescuntur in agris,
Et celebrant largo seque diemque mero.

but the Romans did not view events precisely in the same light.

633. *falsum*] 'groundless.' For *metus* Merkel gives *fremens*, against all the good MSS.

635. *praeter*] i. e. 'coram.'

637. *Non habet exactum*] 'She has not fully decided how to act.' Two or three inferior MSS. give *non tamen*.

642. *impulit fores*] As the spectre spoke, the wind closed the creaking door. To have opened it might have aroused her enemies; consequently she escaped through a low window.

647. *Numicius*] A river near Lavinium, Aen. vii. 150. The epithet is a common one of rivers, like Horace's 'tauriformis Aufidus,' derived, it is said, from the distant roaring of mountain streams, but usually applied to the river-god.

654. *Amne perenne*] See on 523. The form of the ablative in *e*, from adjectives in *is*, is said to be peculiar to Ovid. The usual rule does not apply to proper names, such as *Juvenalis*, *Martialis*, and for this reason, that they can have no neuter in *e* with which the ablative could be confounded. In vi. 158 we have 'de porca bimenstre,' and Heroid. xvi. 277, 'a caeleste sagitta.'

655. *erratis*] See on 357. On hearing the above declaration, the party sent to seek Anna proceed at

Sunt quibus haec Luna est, quia mensibus impleat annum;
Pars Themin; Inachiam pars putat esse bovem.
Invenies, qui te Nymphen Atlantida dicant,
Teque Jovi primos, Anna, dedisse cibos.
Haec quoque, quam referam, nostras pervenit ad aures
Fama, nec a vera dissidet illa fide.
Plebs vetus, et nullis etiam nunc tuta tribunis,
Fugit, et in sacri vertice montis erat.
Jam quoque, quem secum tulerant, defecerat illos
Victus et humanis usibus apta Ceres.
Orta suburbanis quaedam fuit Anna Bovillis,
Pauper sed mundae sedulitatis anus.
Illa, levi mitra canos redimita capillos,
Fingebat tremula rustica liba manu.
Atque ita per populum fumantia mane solebat
Dividere. Haec populo copia grata fuit.
Pace domi facta signum posuere Perennae,
Quod sibi defectis illa tulisset opem.

once to celebrate her apotheosis. In *seque diemque celebrant* there is a brevity of expression for 'sibi indulgent diem celebrantes,' or 'frequentes coeunt ut celebrent.' Keightley is clearly wrong in suggesting that *se* is for *seipsam*, i. e. *eam*. Such a use would violate the laws of Latinity.

657. *Luna*] This is shown to be the true view on ver. 523. Io, daughter of Inachus, was also a personification of the moon. The idea that Anna was a daughter of Atlas, and fed the infant Jove, like Amalthea, arises from some confusion in the old mythology, which is not easily unravelled. But we must not forget that Semitic and Pelasgic legends are like two streams which have their confluence in Italy, each bringing an admixture of diverse elements. The cultus of Anna was evidently Phenician in its origin.

664. *erat*] A few copies have *abit*, i. e. *abiit*; and this is the common reading, retained by Keightley. We should, however, rather have expected *in verticem*. The secession of the commons to Mons Sacer, A.U.C. 260, is here alluded to: an event which led to the creation of the 'Tribunes of the people.'

667. *Bovillis*] The epithet 'suburbanae' seems to have been commonly applied to this place, which was about ten miles from Rome. See on Propert. v. (iv.) l. 33. Infra, v. 58.—*mundae* answers to our word 'tidy,' and implies a mean between *luxuria* and *sordes*, as 'mundus victus,' Hor. Epist. i. 4. 11.—*sedulus* means *seorsum dolo* (as *securus* from *se-cura*). The *se* is perhaps a part of ἕκας, *secus*. Properly, *sedulitas* is 'guilelessness,' *simplicitas*.

669. *mitra*] This was peculiarly the cap or head-dress of old women. See iv. 135 and 517: 'simularat anum, mitraque capillos presserat.' —*Fingebat*, sup. ii. 418.

673. *Perennae*] The name was derived from the 'perennis cibi copia.'—*sibi defectis*. The Latinity is unusual: *deficio* is regarded as a transitive verb, as it was just before used in ver. 665, and perhaps Georg.

Nunc mihi, cur cantent, superest, obscaena puellae,
  Dicere: nam coeunt certaque probra canunt.
Nuper erat dea facta; venit Gradivus ad Annam,
  Et cum seducta talia verba facit:
Mense meo coleris; junxi mea tempora tecum;
  Pendet ab officio spes mihi magna tuo.
Armifer armiferae correptus amore Minervae
  Uror et hoc longo tempore vulnus alo.
Effice, di studio similes coëamus in unum.
  Conveniunt partes hae tibi, comis anus.
Dixerat: illa deum promisso ludit inani,
  Et stultam dubia spem trahit usque mora.
Saepius instanti, Mandata peregimus, inquit,
  Et victas precibus vix dedit illa manus.
Credit amans thalamosque parat. Deducitur illuc
  Anna tegens vultus, ut nova nupta, suos.
Oscula sumpturus subito Mars aspicit Annam;
  Nunc pudor elusum, nunc subit ira deum.
Ridet amatorem carae nova diva Minervae;
  Nec res hac Veneri gratior ulla fuit.
Inde joci veteres obscaenaque dicta canuntur,
  Et juvat hanc magno verba dedisse deo.

Praeteriturus eram gladios in principe fixos,
  Cum sic a castis Vesta locuta focis:

i. 149, and consequently it has a passive participle like *destitutis*. See the note on *conventus*, ii. 667. The progressive steps in this idiom are as follow:—deficit cibus; deficit me cibus; deficior cibo; defectus sum a cibo. Tibullus has 'solem defectum lumine,' ii. 5. 75.

677. *dea facta*] sc. Perenna; 'nova diva,' inf. 693.

688. *dedit manus*] 'yielded.' Propert. v. 3. 12: 'cum rudis urgenti brachia victa dedi.' Infra, vi. 800. Trist. i. 3. 88: 'vixque dedit victas utilitate manus.' The words are those of Anna to Mars: 'My efforts have succeeded; she is at last disposed to consent.'

695. *Inde joci*, &c.] 'The reason is rather to be sought in the old mode of worshipping deities of increase and production in Greece and Italy, as well as in the East. A curious resemblance has been traced between this goddess and Anna Poorna Devi, a Hindoo goddess of nutrition and abundance.' *Keightley*. See on i. 62.

697. *Praeteriturus eram*] Not that he had forgotten the day on which Julius Caesar fell, but that it was a theme which, however treated, would hardly meet with the approval of all parties. A reigning emperor seldom likes to be reminded that his predecessor perished by the hands of the people. This difficulty is hinted at in the words

Ne dubita meminisse: meus fuit ille sacerdos;
  Sacrilegae telis me petiere manus.
Ipsa virum rapui, simulacraque nuda reliqui;
  Quae cecidit ferro, Caesaris umbra fuit.
Ille quidem caelo positus Jovis atria vidit,
  Et tenet in magno templa dicata foro.
At quicumque nefas ausi, prohibente deorum
  Numine, polluerant pontificale caput,
Morte jacent merita. Testes estote Philippi,
  Et quorum sparsis ossibus albet humus.
Hoc opus, haec pietas, haec prima elementa fuerunt
  Caesaris, ulcisci justa per arma patrem.

XVII. KAL. APR. 16TH.

Postera cum teneras Aurora refecerit herbas,
  Scorpios a prima parte videndus erit.

XVI. KAL. 17TH.

Tertia post Idus lux est celeberrima Baccho.
  Bacche, fave vati, dum tua festa cano.
Nec referam Semelen: ad quam nisi fulmina secum
  Juppiter afferret, parvus inermis eras:

of Vesta: 'ne dubita meminisse,' which imply encouragement and exhortation.—*meus sacerdos*, sc. Pontifex maximus. See ver. 573. Caesar was elected to this dignity B.C. 63.

700. *me*] The emphasis is on this word: 'it was I, not Caesar, whom they in fact assaulted.'

702. *Caesaris umbra*] This clumsy and mendacious pretext, to avoid the invidiousness of deifying a murdered man, is perhaps borrowed from Aen. x. 636. Compare Eur. Hel. 33. Hom. Il. v. 449.

703. *vidit*] Two or three copies give *servat*, which is the common reading.—*magno foro*, i. e. Romano. See Sueton. Jul. Caes. § 85: 'Plebs—solidam columnam prope viginti pedum lapidis Numidici in foro statuit, scripsitque, Parenti Patriae.' Id. § 88: 'Curiam in qua occisus est obstrui placuit, Idusque Martias *parricidium* nominari, ac ne unquam eo die senatus ageretur.' Besides the obelisk above mentioned, a temple was dedicated to the memory of the Dictator in 712.

707. *merita*] This is said rather in compliment to Augustus than from any real belief that divine vengeance overtook the conspirators. At Philippi Brutus and Cassius were defeated by Octavian, B.C. 42, and with them fell the liberal cause. See Sueton. Jul. Caes. § 89: 'Percussorum autem fere neque triennio quisquam amplius supervixit, neque sua morte defunctus est. Damnati omnes, alius alio casu periit, pars naufragio, pars proelio; nonnulli semet eodem illo pugione, quo Caesarem violaverant, interemerunt.'

709. *elementa*] 'Principles.' Dr. Donaldson (*Varronianus*, p. 140) connects the word with the root *ol* in *adolescens*, *indoles*, &c., quasi *olementum*, and considers its primary meaning to be 'training-food.'—*ulcisci*. See Suet. Oct. § 10.

712. *a prima parte*] sc. tantum; for the constellation sets at this time.

715. *nec referam*, &c.] He pur-

Nec, puer ut posses maturo tempore nasci,
  Expletum patrio corpore matris opus.
Sithonas et Scythicos longum est narrare triumphos,
  Et domitas gentes, thurifer Inde, tuas.
Tu quoque Thebanae mala praeda tacebere matris,
  Inque tuum furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
  Dicere; sed non est carminis hujus opus.
Carminis hujus opus causas expromere, quare
  Vilis anus populos ad sua liba vocet.

posely omits, as Keightley observes, the Greek legends connected with the birth of Dionysus. He means, however, generally to say that this is not the place for long stories which have nothing to do with the point in question (725); not that he wishes to distinguish the Italian from the Greek cultus. Perhaps he had in view the Homeric hymns to Dionysus and others.—*eras:* i. e. 'fuisses, O Bacche.' If he had not been born amidst thunder and lightning, and preserved till the full time of birth in Jupiter's thigh, he would not have been *corniger* or *thyrsiger*, nor would his celebrity have been equally great. The explanation of this curious legend, as suggested on Propert. iv. (iii.) 17. 21, is to be found in the fact that the vine thrives best in volcanic soil. See inf. vi. 485.

717. *Nec*, &c.] The construction is, 'nec (referam) matris opus (i. e. partum) expletum, perfectum, patris corpore (i. e. femore).' Q. Curtius (viii. 10. 12) says that Nysa 'sita est sub radicibus montis, quem Meron incolae appellant. Inde Graeci mentiendi traxere licentiam, Jovis femine Liberum Patrem esse celatum.' Eur. Bacch. 286: *καὶ καταγελᾷ νιν ὡς ἐνερράφη Διὸς μηρῷ.*

719. *Sithonas*] The Thracians. It has already been remarked, that Bacchus is essentially an Indian god. The fact that he was worshipped alike by Greeks and Romans, though under a different name, seems to show that his cultus was introduced from the East by the Pelasgi. Dr. Donaldson has traced the course of immigration pursued by that nation through Scythia and Thrace (*Varron.* p. 44, seqq.); and the legend here recorded of the Scythian or Sclavonian conquests of Bacchus confirms the accuracy of his conclusions. See on iii. 465.

721. *Tu quoque*] Pentheus, torn to pieces by his mother Agave.—Lycurgus was a king of Thrace, who, in attempting to cut down the vines, wounded his own knee. Hence Propert. iv. (iii.) 17. 23: 'vesanumque nova nequicquam in vite Lycurgum.'

723. *subitos pisces*] Propert. *ibid.* ver. 25:—

'Curvaque Tyrrhenos delphinum corpora nautas
In vada pampinea desiluisse rate.'

Compare Met. iii. 630, &c., to which the poet seems to allude in 'non est carminis *hujus* opus.' The above are purely Greek legends. See the Homeric hymn to Dionysus.

725. *Vilis anus*] Varro, L. L. vi. § 14: '*Liberalia* dicta, quod per totum oppidum eo die sedent sacerdotes Liberi, anus edera coronatae, cum libis et foculo pro emptore sacrificantes' These old women sat with a portable altar before them, and seem to have sold sweet cakes, a portion of which they burned for

Ante tuos ortus arae sine honore fuerunt,
  Liber, et in gelidis herba reperta focis.
Te memorant, Gange totoque Oriente subacto,
  Primitias magno seposuisse Jovi.
Cinnama tu primus captivaque thura dedisti,
  Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt Libamina nomen,
  Libaque, quod sacris pars datur inde focis.
Liba deo fiunt, succis quia dulcibus ille
  Gaudet, et a Baccho mella reperta ferunt.
Ibat harenoso satyris comitatus ab Hebro:
  Non habet ingratos fabula nostra jocos:
Jamque erat ad Rhodopen Pangaeaque florida ventum:
  Aeriferae comitum concrepuere manus.
Ecce novae coëunt volucres tinnitibus actae,
  Quosque movent sonitus aera sequuntur apes.

the benefit of the purchaser. The Liberalia were in fact a kind of modified Bacchanalia. Merkel well observes, that the Greek worship of Bacchus had been prohibited in Italy, and that only a kind of vicarious ceremony was in consequence performed: 'Rerum omnium apud Graecos sollemnium non nisi umbra quaedam usurpata est; pro Bacchis furentibus anus innocuae, pro orgiis secretis discubitus publicus, pro vino liba mellita.' (Praef. p. ccxxxix.) See Livy xxxix. 8—18.

727. *arae*] i. e. of the gods in general. Bacchus is here said to have introduced the custom *libandi*, of offering by way of thanksgiving the first portion taken from any article of consumption.—*herba*, &c. The altars were grass-grown and neglected.

730. *seposuisse*] To have set apart and consecrated the first-fruits of his victories.

734. *Libaque*, &c.] i. e. '*liba* vocantur quia pars *libatur* (ii. 653); libare autem quasi a Libero.' See inf. 785.

735. *succis dulcibus*] The use of honey in offerings to the gods is very ancient. The Greeks had their μελίκρητον (Hom. Od. 11. 27. Soph. Oed. Col. 481) and their μελιττοῦττα; and it is easy to perceive that it would naturally be joined with milk, oil, wine, and flour, as one of the bountiful gifts of mother earth to primitive man. The Romans also drank wine mixed with honey. Georg. iv. 102. Hor. Sat. ii. 2. 15: 'nisi Hymettia mella Falerno Ne biberis diluta.' They offered to Ceres wine mixed with honey and milk. Georg. i. 34. We should remember that before the knowledge of the sugar-cane, honey was the only material which could be employed for sweetening either food or drink. This is, indeed, so obvious, that we may be allowed to wonder at the clumsy stories introduced, of which the following is an example, to account for the usage as originating from some special event.

742.] At the sound of the cymbals struck in honour of the advent of Bacchus, the bees assembled, and the god then pointed out how they might be made to breed in any convenient place at will. The practice, it is needless to add, is still kept up. See Georg. iv. 64.

Colligit errantes, et in arbore claudit inani
Liber; et inventi praemia mellis habet.
Ut satyri levisque senex tetigere saporem,
Quaerebant flavos per nemus omne favos.
Audit in exesa stridorem examinis ulmo,
Aspicit et ceras dissimulatque senex;
Utque piger pandi tergo residebat aselli,
Applicat hunc ulmo corticibusque cavis.
Constitit ipse super ramoso stipite nixus,
Atque avide trunco condita mella petit.
Milia crabronum coëunt, et vertice nudo
Spicula defigunt, oraque summa notant.
Ille cadit praeceps, et calce feritur aselli,
Inclamatque suos, auxiliumque rogat.
Concurrunt satyri, turgentiaque ora parentis
Rident. Percusso claudicat ille genu.
Ridet et ipse deus, limumque inducere monstrat.
Hic paret monitis et linit ora luto.
Melle pater fruitur, liboque infusa calenti
Jure repertori candida mella damus.
Femina cur praesit, non est rationis opertae.

748. *ceras*] i. e. what he mistook for a honey-comb; for he seems to have disturbed a nest of wasps or hornets.

750. *Applicat*] This is properly used of bringing a ship to land, as sup. i. 543. Propert. i. 20. 20: 'Mysorum scopulis applicuisse ratem.' Heroid. xvi. 126: 'Applicor in terras, Oebali Nympha, tuas.' Silenus is always represented as a debauched old man riding on an ass. He seems to have been a sort of 'awful example,' and to have taken an essential part in Bacchic processions, both as a warning against drunkenness, and as a legitimate object to jeer at. He was the 'Clown' or 'Merry Andrew' of the affair.—*pandi*, see i. 399.

751. *super*] He stood erect on the ass's back, and supported himself by leaning on the stump of a bough. Gierig seems wrong: '*constitit nixus* plenius quam, innixus est.'

753. *nudo*] Silenus was traditionally represented as bald. Eurip. Cycl. 226, *γέροντά τε πληγαῖς πρόσωπον φαλακρὸν ἐξωδηκότα*. He is so painted in a fresco found at Herculaneum. (Plate xx. of 'Raccolta' from Museo Borbonico.)

754. *ora summa*] His eyes and forehead. There is not the slightest objection to this reading, except that the majority of copies give *ora prima*. Merkel admits *sima*, the conjecture of Heinsius. But it appears far from a certain emendation.

759. *deus*] Bacchus.—*hic*, Silenus.

761. *Melle pater fruitur*] This might seem to mean that Bacchus enjoyed the spoils which Silenus had clumsily failed to obtain. But the mention of 'crabrones,' in ver. 753, is against this; and we may easily explain it generally, in reference to 744.

763. *praesit*] 'Presides at the

Femineos thyrso concitat ille choros.
Cur anus hoc faciat, quaeris ; Vinosior aetas
Haec est, et gravidae munera vitis amat.
Cur hedera cincta est? Hedera est gratissima Baccho.
Hoc quoque cur ita sit, dicere nulla mora est.
Nysiadas nymphas, puerum quaerente noverca,
Hanc frondem cunis opposuisse ferunt.
Restat, ut inveniam, quare toga libera detur
Luce fere pueris, candide Bacche, tua:
Sive quod ipse puer semper juvenisque videris,
Et media est aetas inter utrumque tibi;
Seu, quia tu pater es, patres sua pignora natos
Commendant curae numinibusque tuis ;
Sive, quod es Liber, vestis quoque libera per te
Sumitur, et vitae liberioris iter;
An quia, cum colerent prisci studiosius agros,
Et patrio faceret rure senator opus,

Liberalia.' See sup. 726. Merkel and Keightley read *presset*, i. e. *liba*, 'makes the honey-cakes,' from four or five MSS., one of which is the best. Gierig edits *praestet*. See sup. 725.

769. *noverca*] Juno. Some MSS. give *opposuere novis* in the next verse.

771. *toga libera*] The 'toga virilis' was assumed usually at the age of sixteen, and usually also (*fere*) on the Liberalia, no doubt, in allusion to the freedom from puerile restraints which were imposed during the period of the 'bulla' and 'praetexta.' To this Propertius alludes iv. (iii.) 15. 3 :—

'Ut mihi praetextae pudor est velatus amictu,
Et data libertas noscere amoris iter.'

The epithet *candide* perhaps refers to the new and clean toga. Cf. Catull. lxviii. 15: 'Tempore quo primum vestis mihi tradita pura est, Jucundum cum aetas florida ver ageret.' The fondness for finding omens in names will sufficiently account for the coincidence of the two events. Compare the double sense of *Terminus*, ii. 50, and see on ii. 639.

775. *pater*] This was a common appellation of Liber or Bacchus. Propert. iv. 17. 2 : 'da mihi pacato vela secunda, pater.' Q. Curtius viii. 10. 17 : 'Et Rex—per decem dies Libero Patri operatum habuit exercitum.' Plut. Q. R. § civ.: Διὰ τί τὸν Διόνυσον Λίβερουμ πάτρεμ καλοῦσι; πότερον ὡς ἐλευθερίας πατέρα τοῖς πιοῦσι γενόμενον;—ἢ ὅτι τὴν λοιβὴν παρέσχεν; (Sup. 512.)

779. *An quia*, &c.] The argument is this : 'or was it that of old, when the Roman populus were generally engaged in agriculture, and only occasionally came to the city for the games, the day of celebrating the vintage was selected for taking the toga, as being the most crowded festival of the year?' The taking of the manly dress seems not to have always been a public ceremony. Propert. v. (iv.) 1. 132: 'matris et ante deos libera sumpta toga.'

Et caperet fasces a curvo consul aratro,
Nec crimen duras esset habere manus,
Rusticus ad ludos populus veniebat in urbem:
Sed dis, non studiis, ille dabatur honos:
Luce sua ludos uvae commentor habebat,
Quos cum taedifera nunc habet ille dea:
Ergo, ut tironem celebrare frequentia posset,
Visa dies dandae non aliena togae?
Mite caput, Pater, huc placataque cornua vertas,
Et des ingenio vela secunda meo!

Itur ad Argeos: qui sint sua pagina dicet:
Hac, si commemini, praeteritaque die.

784. *dis, non studiis*] 'To religion, not to party-interests, as now.' This is perhaps the meaning of *studia;* for the games in the circus and the performances in the theatre were seldom without the attendant evil of faction and rival party feelings. Others understand 'the amusement of the people.'

785. *uvae commentor*] Here Liber is distinctly regarded as identical with Bacchus and the god of wine; and this is frequently the case in the Roman poets, e. g. Propert. i. 3. 14. Hor. Od. i. 18. 7, 'munera Liberi,' and Od. iv. 12. 14, 'ducere Liberum' for 'bibere vinum.' It is possible, indeed, that this was a later usage; still Keightley's assertion must at least be taken with caution: 'There seems to be no reason whatever for regarding the Italian Liber Pater as a god of wine.' He was worshipped in common with Ceres (dea taedifera) at the Cerealia (Cic. in Verr. ii. 5. 14); and Virgil unites 'Liber et alma Ceres,' Georg. i. 7. See sup. on 512. Merkel, who discusses his ancient attributes without coming to any very satisfactory conclusion, p. ccxxxviii, seems to regard his worship as connected with phallic mysteries, which however is only another proof of his ultimate identity with Bacchus. The name *Liber* seems connected with λοιβή, to which perhaps Varro alludes L. L. vi. § 2: 'ab loebeso Liberum, ab Lasibus Lares.' See however *Varronianus*, p. 122; Plutarch, quoted on ver. 775.

787. *celebrare*] A word peculiarly used of crowds collected together for a purpose, as 'Circus erit pompa celeber,' iv. 391, and in this respect coinciding with *frequentare* and *frequens.—tironem.* This name was given to young men when they had assumed the toga, and were as yet unacquainted with manly life. (Martial xi. 78. 11.) They were then said to enter their 'tirocinium.'

789. *cornua*] The reason of this singular attribute is explained by the intimate connexion of agriculture, of which the ox was the symbol, with the products of the earth. See on Propert. iv. 17. 19. Supra, 499. Hor. Od. ii. 19. 30: 'Te vidit insons Cerberus aureo cornu decorum.'

791. *Itur*] On this day a solemn procession took place to the various places where the *Argei* were kept. On these see inf. lib. v. 621. Varro, L. L. vii. § 44: '*Argei* ab Argis: Argei fiunt e scirpeis, simulacra hominum xxiv; ea quotannis de ponte sublicio a sacerdotibus publice deici solent in Tiberim.' *Ibid.* v. § 45: '*Argeos* dictos putant a principibus, qui cum Hercule Argivo

Stella Lycaoniam vergit declinis ad Arcton
Miluus. Haec illa nocte videnda venit.
Quid dederit volucri, si vis cognoscere, caelum:
Saturnus regnis ab Jove pulsus erat.
Concitat iratus validos Titanas in arma,
Quaeque fuit fatis debita temptat opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posteriore fuit.
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, aeternos vincere posse deos.
Immolat hunc Briareus facta ex adamante securi:
Et jam jam flammis exta daturus erat.
Juppiter alitibus rapere imperat. Attulit illi
Miluus, et meritis venit in astra suis.

XVI. KAL. 19TH.

Una dies media est, et fiunt sacra Minervae,
Nominaque a junctis quinque diebus habent.

venere Romam et in Saturnia (i. e. Capitolio) subsederunt.' Plutarch (Q. R. § 32) says that the 'Argives' were the ancient Greek settlers whom the aborigines endeavoured to destroy, and that Hercules stopped this *ξενοκτονία* by suggesting to them men of straw by way of substitutes. Livy i. 21: 'Multa alia sacrificia, locaque sacris faciendis, quae Argeos pontifices vocant, dedicavit (Numa).' The number of the Argei is uncertain; some accounts making them twenty-four, others thirty. See Arnold, Hist. of Rome, i. p. 68, note.

798. *temptat*] Many copies have *poscit*. The meaning is not very clear: 'He attempts (in vain) to procure for his cause that assistance which the fates, more powerful than the gods, could alone make available.' The legend here given is, as Keightley remarks, undoubtedly of Hindoo origin. It is said to be no where else recorded; but it seems to be, in fact, but another version of the fable of Typho. Some points resemble the Theogony of Hesiod, vv. 820—32, and 727.

805. *adamante*] Keightley says, 'steel;' and this is the common rendering. But this passage confirms the opinion expressed on Propert. v. 11. 4, that *adamas* really meant 'basalt.' The ancient axe-heads, or 'Celts,' of which many specimens are preserved in museums, are commonly made of this material. They were used by the Romans at sacrifices (Dict. of Antiq. v. *dolabra*). Pausanias, viii. 18. 2, speaks of *τὸν ἀδάμαντα, λίθον ὄντα ἰσχυρότατον.*

806. *exta*] The larger internal organs, heart, liver, &c. Generally, these were roasted and eaten, while the thigh-bones with portions of meat and fat were consumed on the altar. See ii. 363. Frequent mention is made in ancient writers (e. g. Aesch. Suppl. 732) of birds of prey snatching the sacrifice from the very altars. Since the invention of firearms birds of all kinds have learnt to keep at a more respectful distance from man. Compare Met. ii. 716: 'ut volucris visis rapidissima miluus extis.'

Sanguine prima vacat, nec fas concurrere ferro:
  Causa, quod est illa nata Minerva die.
Altera tresque super strata celebrantur arena:
  Ensibus exertis bellica laeta dea est.
Pallada nunc pueri teneraeque orate puellae:
  Qui bene placarit Pallada, doctus erit.
Pallade placata lanam mollire, puellae,
  Discitis et plenas exonerare colos.
Illa etiam stantes radio percurrere telas
  Erudit, et rarum pectine denset opus.

807. *alitibus*] The birds in general. The kite was the first to obey, and so was rewarded by being made a constellation.

810. *quinque*] The error into which Ovid has here fallen seems to have been a general one, for Varro points out the fact that five days were observed instead of one, i. e. the fifth (inclusive) after the Ides. L. L. vi. § 14: '*Quinquatrus;* hic dies unus ab nominis errore observatur, proinde ut sint quinque. Dictus, ut ab Tusculanis post diem sextum Idus similiter vocatur *Sexatrus*, et post diem septimum *Septimatrus*, sic hic, quod erat post diem quintum Idus, *Quinquatrus*.' The principle was perhaps originally the same as that of the Feralia (see on ii. 533), viz. that an extraordinary occasion justified an extension of the merely legal holiday. That more than one day was actually kept as the feast of Minerva is quite clear. Thus we read in Juvenal x. 115: 'totis Quinquatribus optat.' Minerva, it is well to remind the student, was an Etruscan goddess; and it was from Etruria principally that Rome obtained a knowledge of the mechanical arts.

813. *strata arena*] The gladiators fought both in the amphitheatre and the forum, which were strewn with sand on the occasion, not only to lighten the fall of the combatants, but to conceal the blood which might be shed. Propert. v. (iv.) 8. 76: 'Nec cum lascivum sternet arena forum.' Ovid. Trist. ii. 282: 'Martia cum durum sternet arena forum.' On this day the poet was born. Trist. iv. 10. 13:—

'Haec est armiferae festis de quinque Minervae
  Quae fieri pugna prima cruenta solet.'

'This usage (of exhibiting gladiators on the Quinquatrus) probably arose from confounding the Grecian war-goddess, Pallas-Athena, with the Tuscan or Roman Minerva, the patroness of the mental powers.' *Keightley.*

817. *lanam mollire*] 'To card wool,' *ξαίνειν*. Her. iii. 70: 'Est mihi quae lanas molliat apta manus.' —*placata*, i. e. 'muneribus,' as appears from 828 inf.

819. *stantes*] For the ancient looms were erect.—*radius* is the 'shuttle' by which the woof is conveyed across the warp, and which is driven home by a smart rap of the comb or reed, *pecten*. All these technical terms are fully explained in the Dict. of Antiq., art. *Tela*.

820. *denset*] Many MSS. give *densat*. If *densus* were truly an adjective, analogy would require that the form *denseo* should be a neuter verb. It appears, however, that both *densare* and *densēre* occur in a transitive sense. *Densus* is, in fact, the participle of *denseo*, like *censeo, census;* or possibly of an obsolete form *densēre;* compare fervēre with fervēre, &c. The word

Hanc cole, qui maculas laesis de vestibus aufers:
Hanc cole, velleribus quisquis aëna paras.
Nec quisquam invita faciet bene vincula plantae
Pallade, sit Tychio doctior ille licet;
Et licet antiquo manibus collatus Epeo
Sit prior, irata Pallade mancus erit.
Vos quoque, Phoebea morbos qui pellitis arte,
Munera de vestris pauca referte deae.
Nec vos, turba fere censu fraudata, magistri
Spernite; discipulos attrahit illa novos.
Quique moves caelum tabulamque coloribus uris,
Quique facis docta mollia saxa manu.
Mille dea est operum; certe dea carminis illa est.
Si mereor, studiis adsit amica meis.

is properly opposed to *rarus*, which expresses any thing which has wide intervals of separation. So Virg. Georg. i. 418: 'Juppiter uvidus Austris Denset, erant quae rara modo, et quae densa, relaxat.' Perhaps it was primarily used of the texture of cloth, whatever may be thought of Varro's derivation: 'a *dentibus* pectinis quibus feritur,' L. L. v. § 113.

821, 822.] The fullers and dyers are here meant, and in the following verses the shoemakers and the carpenters. On Tychius, a leather-cutter, see Hom. Il. vii. 221, where he is mentioned in the manufacture of a shield as σκυτοτόμων ὄχ' ἄριστος. Epeus (Ἐπειὸς) was the carpenter who made the wooden horse by the aid of Athene. Od. viii. 492: xi. 524.

826. *mancus*] 'Helpless.' Properly, 'maimed in the hand.' Juv. iii. 47: 'tanquam Mancus et extinctae corpus non utile dextrae.' The word is here used on account of *manibus collatus*, 'compared in respect of skill,' or handicraft, χειρωναξία.

829. *turba fere censu fraudata*] 'Generally,' or 'too often cheated of your just dues.' Compare the well-known passage of Juvenal, vii. 215, ad fin. Most MSS. give *feri sensu fraudante*. Minerva was the especial patroness of scholastic lore, whence 'invita Minerva' came to signify 'adverso ingenio,' and 'pingui Minerva.' 'of native wit,' or rather, 'of blunt and unrefined wit.' Juv. x. 116: 'Quisquis adhuc uno partam colit asse Minervam.'

831. *moves caelum*] 'Ply the graving-tool.'—*tabulam uris*, 'paint, or enamel, pictures in encaustic colours.' Martial, iv. 47:

'Encaustus Phaethon tabula tibi pictus in hac est.
Quid tibi vis, dipyrum qui Phaethonta facis?'

Inf. iv. 275:—

'Mille manus coeunt; et picta coloribus ustis
Caelestum matrem concava puppis habet.'

Keightley refers to Pliny, N. H. xxxv. 11, where several methods of practising this art are described.

832. *mollia*] Some explain this by *levia*, *polita*. But it probably means *viva*, i. e. vivis similia, 'yielding to the touch,' as opposed to *dura saxa*, rigid and inflexible stone. 'Mollis' is only an abbreviated form of 'mobilis.' See Georg. ii. 389. Juv. i. 83: 'paulatimque animo caluerunt mollia saxa.'

Caelius ex alto qua mons descendit in aequum,
Hic ubi non plana est sed prope plana via,
Parva licet videas Captae delubra Minervae,
Quae dea natali coepit habere suo.
Nominis in dubio causa est. Capitale vocamus
Ingenium sollers; ingeniosa dea est.
An, quia de capitis fertur sine matre paterni
Vertice cum clipeo prosiluisse suo?
An, quia perdomitis ad nos captiva Faliscis
Venit? et hoc ipsum littera prisca docet.
An, quod habet legem, capitis quae pendere poenas
Ex illo jubeat furta reperta loco?

836. *via*] Merkel, with most editions, reads *via est*. But the repetition of *est* sounds disagreeably, and in fact it is wanting in most of the MSS. The site of the chapel is disputed: Keightley thinks it may have been near the church of St. John Lateran, but others place it near the Colosseum. The real origin of the surname *Capta* seems irretrievably lost; nevertheless, we may venture to reject its supposed connexion with *caput*.

837. *delubra*] The derivation of this word is uncertain. Some refer it to *deliberare*, i. e. to release from the ordinary obligations of occupied land. It is defined by Varro (Servius on Aen. ii. 225) to be a place 'ubi aut plura numina sub uno tecto sunt, ut Capitolium, aut ubi praeter aedem area sit assumpta deum causa, ut in Circo Flaminio Jovi Statori, aut in quo loco dei dicatum sit simulacrum.' It has reference therefore to the *place* rather than to the *building*, *aedes*. *Templum* is connected with τέμενος, ground inclosed or solemnly set apart, and generally built upon.

839. *Capitale*] As the Greeks used ἄκρος, and as we talk of 'a capital memory,' &c., so, according to the testimony of Ovid, *capitalis* was used in the best age of Roman literature.—*sollers* is from *sollus*, an Oscan word for *totus*, and means, according to Festus, 'in omni re prudens.' It may have a common root with ὅλος and the name *Solon*. Hence *sollemnis* meant *per totum annum*.

844. *littera prisca*] The meaning of this is uncertain. Some explain it, 'the old annals,' others, 'an ancient inscription;' to the latter of which Keightley reasonably objects, that if such had really existed there would have been no room for doubt and conjecture. On the other hand, *pagina* was a more likely word than *litera* in the former sense. Perhaps he means that, as the word was always found *Capta*, not *Capita*, in the oldest records, there was no ground to suppose any abbreviation had taken place. Falerii was captured by Camillus, A.U.C. 361. See sup. i. 641. In such case the deities worshipped by the conquered people were believed to migrate to the conquerors.

846. *Ex illo loco*] i. e. 'ex capitali loco.' There was a sacred grove called 'capitalis lucus,' according to Festus and Paul the Deacon, 'ubi siquid violatum est, capite violatoris expiatur.' The difficulty of the passage, which Gierig pronounces corrupt, and Keightley thinks 'almost unintelligible,' consists in the necessity of making *Minerva* the subject to *habet*, so that *illo loco* should mean 'ex *ejus delubro*.' May we conclude

A quacumque trahis ratione vocabula, Pallas,
  Pro ducibus nostris aegida semper habe.
Summa dies e quinque tubas lustrare canoras
  Admonet, et forti sacrificare deae.

XI. KAL. 22ND.

Nunc potes ad solem sublato dicere vultu:
  Hic here Phrixeae vellera pressit ovis.
Seminibus tostis sceleratae fraude novercae
  Sustulerat nullas, ut solet, herba comas.
Mittitur ad tripodas, certa qui sorte reportet
  Quam sterili terrae Delphicus edat opem.
Hic quoque corruptus cum semine nuntiat Helles
  Et juvenis Phrixi funera sorte peti.

that the latter was identical with the 'lucus Capitalis?'

847. *Pallas—aegida*] This affords another notable instance of the poet's propensity to Grecise. From discussing an ancient Italian title, the meaning of which was lost in antiquity, he passes to the Homeric Pallas, as if unconscious of any difference between them.

849. *Summa e quinque*] The last day of the Quinquatrus. The 'tubilustrium' seems to have been a ceremony something like what we should call 'the blessing of the sacred trumpets.' Varro, L. L. vi. § 14: 'Dies *Tubulustrium* appellatur, quod eo die in atrio sutorio sacrorum tubae lustrantur.' This ceremony occurred again in May; see v. 725. It was probably of Etruscan invention, as both the tibia and the tuba are said to have come from that people. (Merkel, p. ccxliv.) Keightley says, 'The Atrium Sutorium is utterly unknown.' He quotes a passage from Lydus de mensibus, p. 85, wherein mention is made of a *θεᾶς Νερίνης, οὕτω τῇ Σαβίνων γλώσσῃ προσαγορευομένης, ἣν ἠξίουν εἶναι τὴν Ἀθηνᾶν ἢ καὶ Ἀφροδίτην.* On the words *Ner, Nerio, Nero*, see *Varronianus*, p. 112. This then is the 'fortis dea,' the goddess of manly valour, to whom Ovid says a sacrifice was made on the occasion. A few copies give *forti deo*, which commentators have taken for *Mars*.

852. *vellera pressit*] i. e. entered the sign Aries, which was said to have been the ram that carried Helle.—*here.* On the fourth day of the Quinquatrus, or the 11th of the Kalends of April. This word is a curious dialectic variety of χθές, like *humilis* from χθαμαλός.

853. *novercae*] Ino, step-mother of Helle and Phrixus: see ii. 628; vi. 556. It seems probable that *Phrixus* is derived from *βρίξ*, the Scythian term for 'a ram.' See *Varronianus*, p. 54.

855. *sorte*] *Sors*, or *sortes*, in its most obvious and natural sense, refers to the practice of obtaining a response by the accidental arrangement of pieces of marked wood, as in the 'sortes Praenestinae.' But it is often found in the general meaning of 'an oracle,' as ii. 713: 'consulitur Phoebus: sors est ita reddita.' Inf. iv. 197: 'reddita Saturno sors haec erat;' and *ib.* 261; ex Pont. iii. 1. 31: 'Non semper sacras reddunt oracula sortes.' The word seems to have been used of *verbal* oracles, because it naturally applies to the decision of any question which cannot be foreseen. See Cic. de Div. ii. 33. 41. 56. Virg. Aen. iv. 346.

857. *corruptus cum semine*] There is a play on the two meanings

Usque recusantem cives, et tempus, et Ino
  Compulerunt regem jussa nefanda pati;
Et soror et Phrixus velati tempora vittis
  Stant simul ante aras junctaque fata gemunt.
Aspicit hos, ut forte pependerat aethere mater,
  Et ferit attonita pectora nuda manu;
Inque draconigenam nimbis comitantibus urbem
  Desilit, et natos eripit inde suos;
Utque fugam capiant, aries nitidissimus aurc
  Traditur. Ille vehit per freta longa duos.
Dicitur infirma cornu tenuisse sinistra
  Femina, cum de se nomina fecit aquae.
Paene simul periit, dum vult succurrere lapsae,
  Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
  Caeruleo junctam nescius esse deo.
Litoribus tactis aries fit sidus: at hujus
  Pervenit in Colchas aurea lana domos.

VII. KAL. 26TH.

Tres ubi Luciferos veniens praemiserit Eos,
  Tempora nocturnis aequa diurna feres.

III. KAL. 30TH.

Inde quater pastor saturos ubi clauserit haedos,

'bribed' and 'spoilt.' See sup. 113. Her. xvi. 25: 'perstet; et ut pelagi, sic pectoris adjuvet aestum.'—*sorte peti*, i. e. 'postulari ab oraculo.'

860. *regem*] Athamas.—*jussa nefanda*, the (pretended) command of the oracle, that Helle and Phrixus should be sacrificed in expiation of the famine.

863. *mater*] She was called Νεφέλη, or 'the cloud.'

865. *draconigenam urbem*] Thebes. —*nimbis*. Cf. Aen. x. 634. She enveloped them in mist, and carried them off unseen.

872. *extentas manus*] A fine fresco-painting of this subject, discovered at Pompeii, has been engraved among select specimens from the Museo Borbonico at Naples. Phrixus, in reaching out his hand to his sinking sister, is nearly slipping off the back of the ram. The expression of alarm and distress in the countenances is wonderful.

874. *gemini pericli*] From Ino on one side and the sea on the other. —*caeruleo deo*. She was not *lost*, but married to Neptune.

876. *aurea lana*] The ram, says the story, was sacrificed by Phrixus, and the glittering fleece suspended in the temple of Mars at Colchis, whence it was carried off by Jason and his Argonauts. The legend points to a simple method which is still practised, of collecting particles of gold in running streams.

878. *feres*] 'you shall have.' Cf. i. 12. He speaks of the vernal equinox. In Trist. iii. 12. 3, he has nearly the same verse on the same event.

Canuerint herbae rore recente quater; 880
Janus adorandus, cumque hoc Concordia mitis,
Et Romana Salus, araque Pacis erit.

2R. KAL. 31ST.

Luna regit menses: hujus quoque tempora mensis
Finit Aventino Luna colenda jugo.

881. *Concordia*] See on i. 637 and 709.

882. *Salus*] A temple to this goddess stood on the Quirinal, where she was worshipped as Salus Publica. On this day the three shrines were dedicated by Augustus in acknowledgment of the blessings of peace. In what respect Janus was at the same time commemorated does not appear.

884. *Aventino*] A temple of Diana on this hill is alluded to in Hor. Carm. Saec. 69: 'Quaeque Aventinum tenet Algidumque.' Propert. v. (iv.) 8. 29: 'Phyllis Aventinae quaedam est vicina Dianae.' Merkel thinks (p. xliv) that there were two distinct temples to Luna and Diana; and this is the opinion of the accurate Ritter on Tacit. Ann. xv. 41. The temple of Luna is mentioned by Livy, xl. 2.

LIBER IV.

Alma, fave, dixi, geminorum mater Amorum,
  Ad vatem vultus rettulit illa suos.
Quid tibi, ait, mecum? certe majora canebas.
  Num vetus in molli pectore vulnus habes?
Scis dea, respondi, de vulnere. Risit, et aether
  Protinus ex illa parte serenus erat.
Saucius, an sanus, numquid tua signa reliqui?
  Tu mihi propositum, tu mihi semper opus.
Quae decuit, primis sine crimine lusimus annis:
  Nunc teritur nostris area major equis.
Tempora cum causis annalibus eruta priscis,
  Lapsaque sub terras ortaque signa cano.
Venimus ad quartum, quo tu celeberrima, mensem:
  Et vatem et mensem scis, Venus, esse tuos.
Mota Cytheriaca leviter mea tempora myrto
  Contigit, et, Coeptum perfice, dixit, opus.

1. *geminorum*] Some accounts seem to have represented Venus as attended by twins. 'Concutit taedas geminus Cupido' is quoted from Seneca. Perhaps Horace means nothing more Od. i. 2. 33: 'quam Jocus circumvolat et Cupido.' But Keightley says Eros and Anteros are meant, and thinks that Ovid borrowed the idea from Cic. de Nat. Deor. iii. 23: 'Cupido primus Mercurio et Diana prima natus dicitur: secundus Mercurio et Venere secunda: tertius, qui idem est Anteros, Marte et Venere tertia.' This may be doubted: the number of the Cupids in fact was not accurately defined. In Her. xvi. 201, Venus is called 'volucrum mater Amorum.' —*rettulit*, 'revocavit.' One or two copies give *sustulit*, as in iii. 608.

3. *certe majora canebas*] 'I thought you were engaged on graver subjects,' i. e. on the Fasti. Compare the opening verses of Book ii. —*vetus vulnus*, 'your former amativeness.' Keightley imagines the poet refers to the death of his wife. See Trist. iv. 10. 70. But what follows, 'scis de vulnere,' has an air of mystery in it, which inclines us rather to believe that some particular intrigue is meant,—possibly the cause of his subsequent banishment. *Risit* would be utterly inappropriate in the former case.

7. *an*] See inf. 487.

9. *Quae decuit*] i. e. 'lusimus ea quae decuit nos ludere.' 'I sang of subjects suited to my age, and no one found fault with them.' So Virg. Ecl. i. 10: 'ludere quae vellem calamo permisit agresti.' Keightley wrongly supplies *vita*.—*area major*. The usual metaphor from the Circus.

11. *Tempora*, &c.] See i. 1, from which these lines are repeated.

15. *Mota*] By the compliment conveyed in the preceding verse.—

Sensimus, et causae subito patuere dierum.
Dum licet, et spirant flamina, navis eat.—
Si qua tamen pars te de fastis tangere debet,
Caesar, in Aprili quod tuearis habes.
Hic ad te magna descendit imagine mensis,
Et fit adoptiva nobilitate tuus.
Hoc pater Iliades, cum longum scriberet annum,
Vidit, et auctores rettulit ipse suos.
Utque fero Marti primam dedit ordine sortem,
Quod sibi nascendi proxima causa fuit;
Sic Venerem gradibus multis in gente repertam
Alterius voluit mensis habere locum;
Principiumque sui generis revolutaque quaerens
Saecula, cognatos venit ad usque deos.
Dardanon Electra nesciret Atlantide cretum
Scilicet, Electran concubuisse Jovi?

leviter contigit, 'playfully touched me with her wand.' The effect was magical—*sensimus*, he says—poetical inspiration was instantly imparted.

19. *tamen*] Though this word is not very easy to explain, Keightley's oft-repeated doctrine that it is 'merely emphatic,' cannot be accepted. See on iii. 573. The idea in the poet's mind was probably to this effect: 'Though you should be indifferent to my poem generally, at all events April must interest you, as the month of Venus.'—*Caesar*. Not Germanicus, but Augustus.

21. *magna imagine*] For 'magna imaginum serie;' as Propert. iii. 4. 19 (ii. 13. 19): 'Nec mea tam longa spatietur imagine pompa.' The sense is, 'this month is proved to be yours by a long pedigree,' i. e. by tracing your descent to Venus. On the *imagines* see i. 591.—*adoptiva*. Because he was adopted into the *gens Julia* under the name C. Julius Caesar Octavianus, by the express desire of his great uncle Julius Caesar.

23. *pater Iliades*] Romulus. See on iii. 62; v. 565.—*scriberet*, 'describeret, digereret,' i. 27.

24. *rettulit*] He as it were 'brought back' Venus and Mars, those gods who were the authors of his race, and commemorated them by naming the two first months (March and April) after them.

25. *primam sortem*] See on ii. 49. —*proxima causa*, the immediate author of his birth, i. e. the father. This is opposed to the more remote descent from Venus, *per gradus multos*, to whom accordingly the *second* month (alter) was assigned. Compare i. 39, 'Martis erat primus mensis, Venerisque secundus.'

32. *Scilicet nesciret*, &c.] 'Was it likely that he (Romulus) should not know,' &c. Hom. Il. xx. 215—232:—

Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεύς,
Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσιν ἄνακτα·
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλός τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης.
* * * * *
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα.

Hujus Erichthonius; Tros est generatus ab illo;
Assaracon creat hic, Assaracusque Capyn.
Proximus Anchises, cum quo commune parentis
Non dedignata est nomen habere Venus.
Hinc satus Aeneas: pietas spectata per ignes
Sacra patremque humeris, altera sacra, tulit.
Venimus ad felix aliquando nomen Iuli,
Unde domus Teucros Julia tangit avos.
Postumus hinc, qui, quod silvis fuit ortus in altis,
Silvius in Latia gente vocatus erat;
Isque, Latine, tibi pater est; subit Alba Latinum;
Proximus est titulis Epitus, Alba, tuis;
Ille dedit Capyi recidiva vocabula Troiae,
Et tuus est idem, Calpete, factus avus.
Cumque patris regnum post hunc Tiberinus haberet,
Dicitur in Tuscae gurgite mersus aquae.
Jam tamen Agrippam natum Remulumque nepotem
Viderat; in Remulum fulmina missa ferunt.

35. *Proximus*] Keightley refers this to Assaracus, comparing 123 inf., where Venus is called the daughter-in-law of Assaracus, as the wife of Anchises. Yet we can hardly doubt that in this place 'proximus Capyi' is meant, not only because that is the usual account, but from the continuity of the pedigree from father to son throughout, which would make the mention of Capys otherwise superfluous.

37. *Aeneas*] Perhaps this word is a gloss. There is a want of connexion in the next clause. The poet may have written 'Hinc satus est, cujus pietas' &c.

41. *Postumus hinc*] From Ascanius or Iulus was born Postumus, who, according to another account, was brother to Iulus, and so called, because Lavinia bore him after the death of Aeneas.—*subit*, 'is subjected to the dominion of Latinus.' In other words, 'Latinus becomes king of Alba.' This is added to prove the local as well as the ancestral descent of the gens Julia.

44. *Epitus*] Livy calls him Atys. —*titulis*, regio honori.

45. *recidiva*] Epitus called his son Capys after the Trojan Capys mentioned in ver. 34: '*Recidiva*, quae antea jam usurpata ad rem novam adhibentur.' *Gierig.* Virg. Aen. vii. 322: 'Funestaeque iterum recidiva in Pergama taedae;' also *ibid.* iv. 344. As *recludere* means 'to open,' from *claudere*, 'to shut,' so *recidivus* is 'rising' from *cadere* 'to fall;' where, however, *re* improperly gives the additional sense of 'rising *again*.'

48. *Tuscae aquae*] Supr. ii. 389: 'Albula, quem Tiberin mersus Tiberinus in unda Reddidit.' Compare i. 233.

49. *Remulum*] The word is only another form of *Romulus*, as conversely the Greek writers call *Remus* Ῥῶμος. Livy writes 'post Agrippam Romulus Silvius, a patre accepto imperio, regnat.' His death, like that of Tullus Hostilius, is said to have occurred from tampering with lightning. See on iii. 327.

Venit Aventinus post hos, locus unde vocatur,
  Mons quoque. Post illum tradita regna Procae,
Quem sequitur duri Numitor germanus Amuli;
  Ilia cum Lauso de Numitore sati.
Ense cadit patrui Lausus; placet Ilia Marti,
  Teque parit gemino juncte Quirine Remo.
Ille suos semper Venerem Martemque parentes
  Dixit, et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
  Tempora dis generis continuata dedit.
Sed Veneris mensem Graio sermone notatum
  Auguror: a spumis est dea dicta maris.
Nec tibi sit mirum Graeco rem nomine dici;
  Itala nam tellus Graecia major erat.
Venerat Evander plena cum classe suorum;
  Venerat Alcides, Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
  Claviger, et tanto est Albula pota deo.
Dux quoque Neritius; testes Laestrygones exstant,
  Et quod adhuc Circes nomina litus habet.

51. *Aventinus*] By using the word *venit* he seems intentionally to allude to the derivation of *adventinus* from *advenio*, which is given among other guesses by Varro, L. L. v. § 43.—*locus*. The region or parish so called, one of the divisions of the city made by Augustus. Sueton. Oct. § 30.

60. *continuata*] 'Dicavit Dis, generis sui auctoribus, duos menses serie proxime conjunctos; Martium scilicet et Aprilem.'

62. *spumis*] Ἀφροδίτη was thought to come from ἀφρός. Hesiod, Theog. 191, ἀφρὸς ἀπ' ἀθανάτου χροὸς ὤρυτο, τῷ δ' ἔνι κούρη ἐθρέφθη—τὴν δ' Ἀφροδίτην κικλήσκουσι θεοί τε καὶ ἀνέρες, οὕνεκ' ἐν ἀφρῷ θρέφθη. Varro, L. L. vi. § 33: 'Quod ad singulorum dierum vocabula pertinet dixi. Mensium nomina fere aperta sunt, si a Martio ut antiqui constituerunt, numeres. Nam primus a Marte, secundus, ut Fulvius scribit et Junius, a Venere, quod ea sit Aphrodite; cujus nomen ego antiquis literis quod nusquam inveni, magis puto dictum quod ver omnia aperit.' See inf. 87. Perhaps the word contains the Etruscan root *ril*, 'a year,' on which see *Varronianus*, p. 162. It is a curious fact, that the names of the months we still use are so ancient, that the Romans themselves in the Augustan age could only conjecture their meaning.

64. *Graecia major*] 'Magna Graecia' or the Greek settlements round the lower part of Italy. See supra on i. 462.

67. *Hospes*] See i. 545.

69. *Dux Neritius*] Ulysses, so called from Νήριτον. Od. ix. 21. See Trist. i. 5. 57. This legend, as well perhaps as the name, was probably derived from one of the Cyclic poems, as the Νόστοι. The visit of Ulysses to the extreme west is said to be recorded in the name *Lisbon*, shortened from *Ulyssippo*.

Et jam Telegoni, jam moenia Tiburis udi
  Stabant, Argolicae quod posuere manus.
Venerat Atridae fatis agitatus Halesus,
  A quo se dictam terra Falisca putat.
Adjice Trojanae suasorem Antenora pacis,
  Et generum Oeniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
  Attulit Aeneas in loca nostra deos.
Hujus erat Solymus Phrygia comes unus ab Ida:
  A quo Sulmonis moenia nomen habent,
Sulmonis gelidi, patriae, Germanice, nostrae.
  Me miserum, Scythico quam procul illa solo est!

The Laestrygonians were thought to have settled on the coast of Campania, at Formiae: whence Horace speaks of 'Laestrygonia Bacchus in amphora,' 'Formian wine.' Od. iii. 16. 34. The promontory of Circeii, near Naples, was believed by many, from the utterly vague geography of Homer, to have been the far-famed Aeaea, the abode of Circe.

71. *Telegoni*] Tusculum was said to have been founded by the son of Ulysses and Circe, Τηλέγονος, 'the far-born.' See iii. 92. Hesiod, Theog. 1012. Hence 'Telegoni juga parricidae,' Hor. Od. iii. 29. 8; and 'Tusculi Circaea moenia,' Ep. i. 30.—*Tibur*, or Tivoli, is called *udum* by Horace, in the passage just quoted from the Odes. It was founded by three Argive brothers, Tiburnus, Catilus or Catillus, and Coras. Hor. Od. i. 7. 13: 'Tiburni lucus, et ida Mobilibus pomaria rivis.' *Ib.* 18. 2: 'circa mite solum Tiburis et moenia Catili;' and ii. 6. 5: 'Tibur, Argeo positum colono.' Virg. Aen. vii. 670.

73. *Halesus*] He was either son, or rather perhaps a companion and fellow-adventurer of Agamemnon, whence he is styled 'Agamemnonius Halesus.' Virg. Aen. vii. 724. 'The name of this supposed founder is plainly derived from Faliscus (*f* and *h* are commutable); and his Argive origin is owing to the resemblance of the worship of Juno in both places.' *Keightley.*

75. *Antenora*] He was believed to have founded Patavium or Padua, near the mouth of the Po. See Aen. i. 242.—*suasorem pacis.* Hor. Epist. i. 2. 9: 'Antenor censet belli praecidere causam.' Hom. Il. vii. 348—352.

76. *Oeniden*] Diomed, grandson of Oeneus, who married the daughter of Daunus, king of Apulia, and founded therein Argyripa (corrupted from Ἄργος ἵππιον), or Arpi. See Aen. xi. 243—246.—*Daunia* probably means 'the arable land,' from δᾶ and ὕνις, 'a plough-share,' as *Daulia* is 'the woodland,' from δᾶ and ὕλη. The usual custom was wherever the real meaning of a local name was unknown, to invent some hero or eponym.

78. *Aeneas*] 'We see not why Antenor and Aeneas should be classed among the Greek colonists.' *Keightley.* He mistakes the point of the passage. The advent of Aeneas into Italy had been mentioned, supra 37. At ver. 63 the poet had digressed to explain how the Greek element had found its way into the Latin language. He here adds, to avoid confusion in the narrative, that this had happened some time before Aeneas had founded the *gens Julia* in Latium.

81—84. These lines must have been added on the revision of the

Ergo age, tam longas sed supprime, Musa, querelas;
Non tibi sunt maesta sacra canenda lyra.
Quo non livor adit? Sunt qui tibi mensis honorem
Eripuisse velint invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fetaque terra patet;
Aprilem memorant ab aperto tempore dictum,
Quem Venus injecta vindicat alma manu.
Illa quidem totum dignissima temperat orbem;
Illa tenet nullo regna minora deo;
Juraque dat caelo, terrae, natalibus undis,
Perque suos initus continet omne genus.
Illa deos omnes, longum est numerare, creavit;
Illa satis causas arboribusque dedit;
Illa rudes animos hominum contraxit in unum,
Et docuit jungi cum pare quemque sua.
Quid genus omne creat volucrum, nisi blanda voluptas?
Nec coëant pecudes, si levis absit amor.
Cum mare trux aries cornu decertat; at idem
Frontem dilectae laedere parcit ovis.

poem, though that revision, with the dedication to Germanicus in place of Augustus, was, as before remarked, only completed in the first book.—*gelidi*. Elsewhere he says, Trist. 10. 3: 'Sulmo mihi patria est, gelidis uberrimus undis.' It was situate in the Apennines.

83. *Ergo age*] One or two copies give *ergo ego*, which might reasonably be preferred were there more authority for it. We may suppose he wished to say 'ergo ego nunquam redibo? Sed supprime,' &c. The reading in the text must be taken for 'sed age supprime.' A few MSS. have *et* or *jam* for *sed*.

85. *Quo non* &c.] This is only a poetical way of introducing another conjectural etymology of *Aprilis*. But the poet goes on to show that it is absurd as well as impious to reject the derivation from Ἀφροδίτη. In this he was desirous to pay a compliment to Augustus. Cf. 115.

86. *Eripuisse*] They deny its derivation from ἀφρὸς and Ἀφροδίτη.—*invideant* regularly has the same construction as *eripuisse*, viz. both accusative and dative. See Georg. i. 503; Ecl. vii. 58.

90. *injecta manu*] This was a formula of taking possession of any unclaimed property. Compare Am. i. 4. 40: 'et dicam, mea sunt, injiciamque manus.' Her. xii. 157: 'clamarem, meus est, injiceremque manus.' Aen. x. 419: 'injecere manum Parcae.'

94. *initus*] This word is not common. Perhaps the poet copied Lucretius, i. 13. The beauty of the passage (91—114) will readily be admitted.

95. *creavit*] sc. causa fuit ut procrearentur.

101—104.] The natural fierceness even of animals is diminished by the influence of mutual affection, which therefore has a humanizing effect upon all creatures.

Deposita taurus sequitur feritate juvencam,
Quem toti saltus, quem nemus omne tremit.
Vis eadem, lato quodcumque sub aequore vivit,
Servat, et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit: ab illa
Venerunt cultus mundaque cura sui.
Primus amans carmen vigilatum nocte negata
Dicitur ad clausas concinuisse fores;
Eloquiumque fuit duram exorare puellam;
Proque sua causa quisque disertus erat.
Mille per hanc artes motae, studioque placendi,
Quae latuere prius, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundo
Audeat? a nobis sit procul iste furor.
Quid quod ubique potens, templisque frequentibus aucta,
Urbe tamen nostra jus dea majus habet?
Pro Troja, Romane, tua Venus arma ferebat,
Cum gemuit teneram cuspide laesa manum.
Caelestesque duas Trojano judice vicit;

108. *munda cura sui*] Attention to personal appearance, exhibited in a clean and neat attire as contrasted with the *feri habitus*, dresses of skins and savage ornaments. See note on iii. 667.

109. *Primus amans*] 'The lover was the first who employed the eloquence of song in the nightly serenade; and this was the origin of eloquence as a science.' On *vigilatum* see the note on iii. 357; inf. 167.

112. *Pro sua causa*] i. e. 'qui postea pro aliena,' &c.

115. *quisquam Audeat*] This idiom is not uncommon in the poets, the negative sense (nemo audeat) being conveyed by an interrogation. So Aen. i. 48: 'et quisquam numen Junonis adoret Praeterea, aut supplex aris imponat honorem?' But it is much more usual to find the indicative than the subjunctive mood. Propert. iii. 26. 1 (ii. 34. 1): 'Cur quisquam faciem dominae jam credit amori?' where the Naples MS., perhaps rightly, has *credat*. Compare iii. 14. 3. Martial, i. 56. 5: 'Quisquam picta colit Spartani frigora saxi?' *Ib.* v. 20. 14: 'Quisquam vivere cum sciat, moratur?' And x. 49. 5: 'Quisquam plumbea vina vult in auro?'

117. *Quid quod*] This idiom falls under the same head as the last; but here a proposition is affirmed, and strongly impressed on the reader. 'What must we say of the fact that?' &c. i. e. 'Nay, even —,' or 'moreover—.' Supra iii. 235: 'Quid quod hiems adoperta gelu nunc denique cedit.' The force of the expression in the present instance is this: 'Though universally venerated, the goddess is particularly honoured by the Romans, whom she has ever befriended; and therefore it is especially probable that a Roman month should be named from her.'

120. *cuspide laesa*] By Diomed. See Il. v. 335.

121. *Trojano judice*] Paris. vi. 15.

Ah nolim victas hoc meminisse deas!
Assaracique nurus dicta est, ut scilicet olim
Magnus Iuleos Caesar haberet avos.
Nec Veneri tempus, quam ver, erat aptius ullum.
Vere nitent terrae; vere remissus ager.
Nunc herbae rupta tellure cacumina tollunt;
Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est,
Utque solet, Marti continuata suo.
Vere monet curvas materna per aequora puppes
Ire, nec hibernas jam timuisse minas.
KAL. 1ST.
Rite deam Latiae colitis matresque nurusque;
Et vos, quis vittae longaque vestis abest.
Aurea marmoreo redimicula solvite collo;
Demite divitias; tota lavanda dea est.

122. *nolim*, &c.] It were to be wished that the judgment of Paris had not exasperated Juno against the Trojans and Aeneas: at all events we hope she may forgive and forget, and not prove adverse to the interests of Rome.

123. *nurus*] The word is here vaguely used, and does not strictly mean that Venus was the wife of Assaracus' son, but of his grandson, Anchises. See sup. 35.

125.] Besides, independently of the power and universality of Venus, and her peculiar patronage of the Romans, spring is in itself the time of production and regeneration, of beauty and of pleasurable emotions, and therefore aptly named after Venus.

128. *gemmas—palmes*] See i. 152.

130. *Ut solet*] As Venus and Mars were paramours among the gods, so their respective months come together. Cf. Ars Amat. i. 405: 'sive dies aderit natalis, sive Kalendae Quas Venerem Marti continuasse juvat.'

131. *monet*] sc. Venus.—*materna*. Supra 62. The sailing season began in spring, and ended in autumn. During the winter the ships were drawn up on the beach. Hor. Od. i. 4. 2. See inf. v. 601.

134. *Et vos*] i. e. 'meretrices.' They were not allowed to wear the vitta and stola, the peculiar dress of matrons, or respectable married women, but were obliged to appear in the toga (Becker, Gallus, p. 435). See Martial, ii. 39. Tibull. i. 6. 67:—

'Sit modo casta doce; quamvis non vitta ligatos
Impediat crines, nec stola longa pedes.'

The *vittae* were of two kinds, respectively worn by virgins and matrons, as is clear from Propertius, v. (iv.) 11. 34: vinxit et acceptas altera vitta comas.' Gierig compares *ex Pont.* iii. 3. 51: 'quarum nec vitta pudicos Attingit crines, nec stola longa pedes,' and Trist. ii. 248—252.

135. *redimicula*] Gierig says this means the strings of the mitra, or cap, quoting Virg. Aen. ix. 616: 'et habent redimicula mitrae.' In Propert. iii. 21. 15 (ii. 29. 15) we have 'ligamina mitrae.' But there seems no reason why the *monile* or

Aurea siccato redimicula reddite collo;
Nunc alii flores, nunc nova danda rosa est.
Vos quoque sub viridi myrto jubet ipsa lavari;
Causaque cur jubeat, discite, certa subest.
Litore siccabat sudantes rore capillos;
Viderunt satyri, turba proterva, deam.
Sensit, et opposita texit sua corpora myrto:
Tuta fuit facto, vosque referre jubet.
Discite nunc, quare Fortunae thura Virili
Detis eo, gelida qui locus humet aqua.
Accipit ille locus posito velamine cunctas,
Et vitium nudi corporis omne patet.
Ut tegat hoc, celetque viros, Fortuna Virilis
Praestat, et hoc parvo thure rogata facit.
Nec pigeat tritum niveo cum lacte papaver
Sumere, et expressis mella liquata favis.

necklace should not be meant, to which *aurea* is a more appropriate epithet. Would a statue be dressed up with a cap? It appears that the eastern mitra had pendent flaps or cheek-pieces which were tied under the chin, and was worn by men. These are the origin of the broad strings or lappets in the modern ecclesiastical mitre. Virg. Aen. iv. 216: 'Maeonia mentum mitra crinemque madentem Subnixus.' It is by no means clear that this was identical with the mitra which was the head-dress of old women, supra iii. 669, and which may, as suggested on the passage of Propertius, have been a coloured kerchief folded round the head. The custom of washing statues, as a sort of symbolical purification, was common to the Greeks and Romans. See Callim. Pall. Lav. and Eur. Iph. Taur.

139. *sub viridi myrto*] It is probable that the myrtle was at first tied round the waist, though afterwards perhaps transferred to the head. ἐστεφανωμέναι μυρσίνῃ λούονται, Plut. Num. § 19 (quoted by Gierig).

143. *myrto*] This shrub is fond of the sea-shore. Virg. Georg. ii. 112: 'litora myrtetis laetissima.' *Ib.* iv. 124: 'amantes litora myrtos.' —*opposita*, sc. inter se et Satyros.—*referre*, sc. id factum, repetere.

145. *Fortunae virili*] This goddess was generally worshipped as influencing the fortunes of men. Here she is the patroness of women in their relations to the opposite sex. The custom of making a trifling offering to her when the women went to the baths, lest any personal blemishes should offend, is mentioned in the 'Tabula Praenestina,' (or ancient Fasti discovered at Praeneste,) quoted by Keightley: 'Frequenter mulieres supplicant Fortunae Virili, humiliores etiam, in baliniis, quod in iis ea parte co . . . . utique viri nudantur, qua feminarum gratia desideratur.'—*eo*, i. e. 'eo loco qui,' &c. For *gelida* several MSS. give *calida*, which Gierig prefers, though he observes that nothing is known of the spot where the *lavatio* took place.

152. *Sumere*] It was part of the ceremony to take a little of this mixture, probably in the bath. The custom, as Keightley states, is no where else mentioned.

Ibid. favis] Virg. Georg. iv. 140.

Cum primum cupido Venus est deducta marito,
Hoc bibit; ex illo tempore nupta fuit.
Supplicibus verbis illam placate; sub illa
Et forma, et mores, et bona fama manet
Roma pudicitia proavorum tempore lapsa est:
Cumaeam, veteres, consuluistis anum.
Templa jubet Veneri fieri: quibus ordine factis,
Inde Venus verso nomina corde tenet.
Semper ad Aeneadas placido, pulcherrima, vultu
Respice, totque tuas, diva, tuere nurus.
Dum loquor, elatae metuendus acumine caudae
Scorpios in virides praecipitatur aquas.

IV. NON. 2ND.

Nox ubi transierit, caelumque rubescere primo
Coeperit, et tactae rore querentur aves,
Semiustamque facem vigilata nocte viator
Ponet, et ad solitum rusticus ibit opus:
Pleiades incipiunt humeros relevare paternos,
Quae septem dici, sex tamen esse solent.

'spumantia cogere pressis Mella favis.'

155. *sub illa*] 'sub praesidio ejus,' sc. Fortunae.

157. *lapsa est*] 'had fallen from.' The story is thus given by Plutarch, Quaest. Rom. § 83: 'It is said that a certain maiden called Elvia was struck by lightning while riding on horseback; and that the horse was found lying without its trappings, and the rider with her clothes in disorder, her shoes, rings, and headdress scattered about, and the tongue protruding from the mouth. Now the soothsayers having declared that the Vestal Virgins were disgraced, and that the matter would shortly be made public, and that some of the knights would be compromised, a foreign slave gave information that three of the Vestals, Aemilia, Licinia, and Martia, had been for some time secretly connected with some men, one of whom was the master of the informant. Accordingly, the Vestals were convicted and punished; but as the affair seemed unusually momentous, it was resolved that the priests should consult the Sibylline books. Upon which, it is said, predictions of the event in question were found, with intimations of its danger to the state, and injunctions to bury alive at once two Greeks and two Gauls, by way of appeasing certain strange and foreign gods, and to avert the calamities impending.'

160. *verso corde*] A temple was erected to Venus Verticordia; or, according to other accounts, only a statue. Gierig refers also to Valerius Maximus, viii. 15, and Pliny, N. H. viii. (vii.) 35. The object seems to have been to recal men from profligacy to legitimate marriage. Pausanias ix. 16, καλοῦσι δὲ Οὐρανίαν, τὴν δὲ αὐτῶν Πάνδημον, καὶ Ἀποστροφίαν τὴν τρίτην,—ἵνα ἐπιθυμίας τε ἀνόμου καὶ ἔργων ἀνοσίων ἀποστρέφῃ τὸ γένος τῶν ἀνθρώπων.

167. *Semiustam facem*] See on v. 508.

169. *humeros relevare paternos*] 'Atlas, Pleiadum pater, humeris

Seu, quod in amplexum sex hinc venere deorum:
Nam Steropen Marti concubuisse ferunt;
Neptuno Halcyonen, et te, formosa Celaeno;
Maian, et Electran, Taygetenque Jovi;
Septima mortali Merope tibi, Sisyphe, nupsit;
Poenitet, et facti sola pudore latet:
Sive, quod Electra Trojae spectare ruinas
Non tulit, ante oculos opposuitque manum.

PR. NON. 4TH.

Ter sine perpetuo caelum versetur in axe;
Ter jungat Titan, terque resolvat equos;
Protinus inflexo Berecyntia tibia cornu
Flabit, et Idaeae festa Parentis erunt.

gestat caelum. Ubi igitur filiae occidunt, paterni humeri relevantur.' *Gierig.—septem dici.* 'Though only six could be seen, they were said to be seven; probably from the regard for unequal numbers.' *Keightley.* Euripides in the Rhesus, v. 529, first called them ἑπτάποροι. Humboldt, *Cosmos*, vol. iii. p. 47: 'The Pleiades show that some thousand years ago, as now, stars which astronomers call of the seventh magnitude were not visible to the naked eye in persons of ordinary powers of vision. The group of the Pleiades consists of a star of the third magnitude, Alcyone; two of the fourth magnitude, Electra and Atlas; three of the fifth, Merope, Maia, and Taygeta; two between the sixth and seventh, Pleione and Celaeno; one between the seventh and eighth, Asterope: and several very small telescopic stars.—It was only the six first named stars of the third, fourth, and fifth magnitudes respectively, that could be easily seen.—It was supposed that one of the daughters of Atlas, Merope, the only one who had married a mortal, remained veiled through bashfulness, or even that she had entirely disappeared. She was probably the star of almost the seventh magnitude, which we now call Celaeno; for Hipparchus remarks, in the commentary to Aratus, that in clear moonless nights seven stars could really be perceived.'

171. *Seu*, &c.] The argument is, 'sex dicuntur, cum revera septem sint, sive quod sex cum diis concubuerunt, septima autem, Sisypho nupta, pudore latet; sive quod una ex iis se occulit cum Troja capta est.'

177. *Electra*] Sup. 31. The final *a* is lengthened as in the Greek Ἠλέκτρα, Κασσάνδρα. So also in Propert. iii. 5. 5: 'Non sic Electra, salvum cum vidit Oresten.' In like manner we have *Rheā*, inf. 201; Amaltheā, Tibull. ii. 5. 67.

180. *Berecyntia*] Berecyntus was a mountain in Phrygia. There was, it is well known, a mount Ida both in Crete and Phrygia; and the legends of the great Asiatic goddess Cybele generally confuse these two places, which shows that the cultus of this deity, if not the people, had a common origin in both. Strabo (x. p. 466) says that many persons were disposed to identify the Curetes, Corybantes, Idaei Dactyli, &c. with the Cabeiri; an argument that the worship of Cybele was Pelasgian.

181. *inflexo cornu*] The tibia used in the worship of Cybele seems to have had a bent horn affixed to it, so as to produce a rougher and louder sound. Hence *Berecyntia tibia* is mentioned, as a distinctive epithet, Hor. Carm. iv. 1. 23. Ovid, Met. xi.

Ibunt semimares et inania tympana tundent,
  Aeraque tinnitus aere repulsa dabunt.
Ipsa sedens molli comitum cervice feretur
  Urbis per medias exululata vias.
Scena sonat, ludique vocant. Spectate, Quirites!
  Et fora Marte suo litigiosa vacent.
Quaerere multa libet: sed me sonus aeris acuti
  Terret, et horrendo lotos adunca sono.
Da, dea, quas sciter, doctas, Cybeleïa, neptes.
  Vidit, et has curae jussit adesse meae.
Pandite mandati memores, Heliconis alumnae,
  Gaudeat assiduo cur dea Magna sono.
Sic ego. Sic Erato: mensis Cythereïus illi
  Cessit, quod teneri nomen Amoris habet.
Reddita Saturno sors haec erat: Optime regum,
  A nato sceptris excutiere tuis.

16, 'ingens clamor, et inflato Berecyntia tibia cornu.' Catullus, lxiii. 22, 'Tibicen ubi canit Phryx curvo grave calamo.' (All these passages are quoted by Gierig.) See also Tibull. ii. 1. 86.

183. *semimares*] i. e. the priests called Galli, inf. 221. See i. 587. —*aera*, &c., the cymbals which are generally mentioned together with the drums. Lucretius, ii. 619:—

'Tympana tenta sonant palmis, et cymbala circum
Concava, raucisonoque minantur cornua cantu,
Et Phrygio stimulat numero cava tibia mentes.'

The din of these instruments was terrific; '*horrifice* fertur imago,' says Lucretius, 610, and hence *terret*, inf. 190.

186. *exululata*] See note on iii. 357.

187. *Scena ludique*] At the Megalesia the theatres and circus were open, inf. 326. 391; Livy xxix. 14; Juven. xiv. 263; xi. 191: and there was a *justitium* or suspension of business.—*fora*. See i. 47

191. *sciter*] See v. 54. —*neptes*. 'Grand-daughters,' the Muses. For their father Jupiter was the son of Cybele. Most MSS. give *quam scite*. Merkel reads *da, dea, quem sciter. doctas Cybeleia neptes Vidit, et*, &c. *Quas sciter* appears only to be found in one inferior copy.—*Vidit*. A few copies have *audit*. We should rather have expected *sensit*. There is some difficulty in the word, unless we prefer to follow Merkel, in which case it would stand for *respexit*. May we understand *vidit curam meam et jussit eas adesse?*

195. *illi Cessit*] It fell to her lot to speak about April, the month of Venus, because her name is from ἐρᾶν, 'to love.' Cf. v. 373, 'non sibi respondit sylvas cessisse, sed hortos.'

197. *sors*] See on iii. 855; inf. 261. Hesiod. Theog. 463: πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος, Οὕνεκά οἱ πέπρωτο ἑῷ ὑπὸ παιδὶ δαμῆναι. The narrative which follows is given by Hesiod; but he says nothing of the noise made to drown the cries of the infant Jupiter. Strabo, lib. x. § 11, p. 468, writes as follows: 'They tell a tale that Saturn was wont to devour his own offspring as soon as born. That Rhea, anxious to conceal the

Ille suam metuens, ut quaeque erat edita, prolem
Devorat, immersam visceribusque tenet.
Saepe Rhea questa est totiens fecunda, nec umquam
Mater, et indoluit fertilitate sua.
Juppiter ortus erat. Pro magno teste vetustas
Creditur; acceptam parce movere fidem;
Veste latens saxum caelesti gutture sedit.
Sic genitor fatis decipiendus erat.
Ardua jam dudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clipeos sudibus, galeas pars tundit inanes:
Hoc Curetes habent, hoc Corybantes opus.
Res latuit patrem; priscique imitamina facti

time of her labour, and remove out of the way the child that should be born, and so if possible preserve it alive, sought the aid of the Curetes; who by their attendance upon her with drums and such noisy instruments, by dancing in arms and confused shouts, bewildered Saturn, and so got away from him his offspring unperceived.' The real reason why the tibia and other noisy music was used in the worship of Cybele, was simply because it excited the enthusiasm and produced wild gestures in the hearers. Hence καταυλεῖν came to mean 'to madden,' Eurip. Herc. Fur. 871.

204. *movere fidem*] κινεῖν τὰ πεπιστευμένα, 'to question what is generally received.' *Fides*, as a recent writer has remarked, bears six distinct meanings: (1) 'belief or credence,' actively, as in 'fidem facere;' (2) 'credit or credibility,' passively, as supra 58, 'emeruit vocis habere fidem;' (3) 'fidelity' or 'trustworthiness,' as a man is said to be *dubia fide;* (4) 'a proving or making good' any thing; (5) 'faithfulness, or adherence to truth,' as Tac. 'rerum fide tradentur;' (6) 'faith pledged, or promises given, to another.' The present passage falls under the second head.

205. *saxum*] Hesiod. Theog. 485, τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῆι. Τὸν τόθ' ἑλὼν χείρεσσιν ἑὴν ἐγκάτθετο νηδύν.

209. *sudibus*] This reading is from Lactantius, who quotes the passage; it is preserved only in three of the inferior copies of Ovid: two read *rudibus*, the rest *manibus*. *Sudes* is 'a pike;' here a 'bludgeon.' It is used in the singular by Propertius, v. (iv.) 1. 28: 'miscebant usta proelia nuda sude.' The end was usually hardened in the fire. Virgil calls the instrument *praestae*, Aen. vii. 525, '*obustae*,' xi. 894.

210. *Curetes—Corybantes*] Strabo, x. p. 469: says, οἱ δ' Ἕλληνες τοὺς προπόλους αὐτῆς ὁμωνύμως Κουρῆτας λέγουσι — τοὺς δ' αὐτοὺς καὶ Κορύβαντας καλοῦσι. But in p. 466 he expressly mentions that some considered them the same, others συγγενεῖς ἀλλήλων, only related to each other, and with some small differences. It does not seem possible to limit the attendance of the former to the infant Jove, that of the latter to Cybele. Lucretius (ii. 630) only mentions the Curetes, 'qui Jovis ollum Vagitum in Creta quondam occultasse feruntur.' In this, as in the Pyrrhic and Salian dances, we are forcibly reminded of the war-dances and war-whoop of modern savages.

Aera deae comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant;
Tibia dat Phrygios, ut dedit ante, modos.
Desierat: coepi, cur huic genus acre leonum
Praebeat insolitas ad juga curva jubas.
Desieram: coepit: Feritas mollita per illam
Creditur. Id curru testificata suo est.
At cur turrifera caput est ornata corona?
An primis turres urbibus illa dedit?
Annuit. Unde venit, dixi, sua membra secandi
Impetus? Ut tacui, Pieris orsa loqui:
Phryx puer in silvis facie spectabilis Attis
Turrigeram casto vinxit amore deam.
Hunc sibi servari voluit, sua templa tueri:
Et dixit, Semper fac puer esse velis.
Ille fidem jussis dedit; et, Si mentiar, inquit,
Ultima, qua fallam, sit Venus illa mihi.
Fallit, et in Nympha Sagaritide desinit esse
Quod fuit. Hinc poenas exigit ira deae.
Naïda vulneribus succidit in arbore factis.
Illa perit: fatum Naïdos arbor erat.
Hic furit; et credens thalami procumbere tectum,
Effugit et cursu Dindyma summa petit.

212. *rauca terga*] The *tympana* of the next verse; cf. inf. 342. The epithet is more appropriate to the harsh clang of cymbals, which Propertius calls 'cymbala rauca,' iv. (iii.) 17. 36.—*tibia dat*, &c. The only instrument which has not been changed is the Phrygian pipe.

215. *coepi*] The subjunctive *praebeat* shows that *quaerere* must be supplied, and the interrogative after *jubas* omitted; as Merkel has rightly edited. Compare ii. 57. The typical meaning of the lions was, in the words of Lucretius, ii. 605: quod quamvis effera proles Officiis debet molliri victa parentum.' In another sense, they represented the country she came from, for lions are found to this day in Asia Minor. Similarly the Indian Bacchus was drawn by tigers.

218. *curru*] junctis leonibus.

219. *turrifera*] The ancient cities of Asia Minor, as Sir Charles Fellows shows in his travels, were often fortified with towers and battlemented walls. See Lucret. ii. 607, inf. vi. 321.

226. *puer*] Here opposed to *vir*, in the sense in which Martial uses the latter, xi. 78. 12; infra, 242.

227. *fidem*] 'A pledge,' or promise. See sup. 204 (6).

229. *Sagaritide*] Sagaris or Sangarius was a river of Phrygia. The nymph however was not properly a Naiad, or water-nymph, but one of the Hamadryades, whose existence was supposed to terminate with the trees they were attached to. Hence the goddess, to revenge herself on Attis, kills the tree, and with it the nymph.—*quod fuit*, sc. castus.

Et modo, Tolle faces! Remove, modo, verbera! clamat.
Saepe Palaestinas jurat adesse deas.
Ille etiam saxo corpus laniavit acuto,
Longaque in immundo pulvere tracta coma est;
Voxque fuit, Merui: meritas do sanguine poenas
Ah pereant partes, quae nocuere mihi!
Ah pereant! dicebat adhuc: onus inguinis aufert;
Nullaque sunt subito signa relicta viri.
Venit in exemplum furor hic, mollesque ministri
Caedunt jactatis vilia membra comis.
Talibus Aoniae facunda voce Camenae
Reddita quaesiti causa furoris erat.
Hoc quoque, dux operis, moneas, precor, unde petita
Venerit: an nostra semper in urbe fuit?
Dindymon, et Cybelen, et amoenam fontibus Iden
Semper, et Iliacas Mater amavit opes.
Cum Trojam Aeneas Italos portaret in agros,
Est dea sacriferas paene secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat, assuetis substiteratque locis.
Post, ut Roma potens opibus jam saecula quinque
Vidit, et edomito sustulit orbe caput;

232. *fatum Naidos*] 'Fatum ejus pendebat ab arbore.' *Gierig.*

233. *furit*] 'Turns mad.' See Catullus, lxiii. 4, seqq. — *credens procumbere.* Doubtless from one of the frequent and terrible earthquakes which in early times desolated Asia Minor.

236. *Palaestinas*] See on ii. 464. Who these Syrian goddesses were is not clearly known. The Furies appear to be meant, if we may judge by the context. Gierig attempts a solution of the difficulty by suggesting that Palaeste, a city of Epirus, may be meant, in which country the Furies are said to have been worshipped.

244. *jactatis comis*] Tossing their hair wildly in imitation of Attis, ver. 238.

250. *Iliacas opes*] i. e. 'regnum.' So inf. 280: 'Et Tenedon, veteres Eëtionis opes.

251. *Trojam*] Gierig well compares Aen. i. 68, 'Ilium in Italiam portans victosque Penates,' and *ibid.* 6, 'inferretque deos Latio.' See sup. i. 527.

252. *paene secuta*] As if she had at first intended to accompany the Penates, but afterwards resolved to await Rome's destined greatness in her ancient abode.

255. *saecula quinque*] In the year of the city 549, in consequence of repeated portents, the Sibylline books were consulted, and the following injunction found therein: 'Quandoque hostis alienigena terrae Italiae bellum intulisset, eum pelli Italia vincique posse, si Mater Idaea a Pessinunte Romam advecta foret.' Livy, xxix. 10. Strabo, xii. cap. v: Πεσσινοῦς δ' ἐστὶν ἐμπορεῖον τῶν ταύτῃ μέγιστον, ἱερὸν ἔχον τῆς μητρος τῶν θεῶν, σεβασμοῦ μεγάλου τυγχάνον.—ἐπιφανὲς δ' ἐποίη-

Carminis Euboïci fatalia verba sacerdos
Inspicit. Inspectum tale fuisse ferunt:
Mater abest; Matrem jubeo, Romane, requiras.
Cum veniet, casta est accipienda manu.
Obscurae sortis Patres ambagibus errant,
Quaeve parens absit, quove petenda loco.
Consulitur Paean, Divumque arcessite Matrem.
Inquit; in Idaeo est invenienda jugo.
Mittuntur proceres. Phrygiae tum sceptra tenebat
Attalus: Ausoniis rem negat ille viris.
Mira canam: longo tremuit cum murmure tellus,
Et sic est adytis diva locuta suis:
Ipsa peti volui. Ne sit mora: mitte volentem.
Dignus Roma locus, quo deus omnis eat.
Ille soni terrore pavens, Proficiscere, dixit:
Nostra eris; in Phrygios Roma refertur avos.
Protinus innumerae caedunt pineta secures
Illa, quibus fugiens Phryx pius usus erat.
Mille manus coëunt: et picta coloribus ustis
Caelestum Matrem concava puppis habet.

σαν Ῥωμαῖοι τὸ ἱερὸν, ἀφίδρυμα ἐνθένδε τῆς θεοῦ μεταπεμψάμενοι κατὰ τοὺς τῆς Σιβύλλης χρησμούς. Accordingly, legates were sent to Attalus, king of Pergamus, who demanded and obtained the sacred image.

257. *Euboïci*] The Sibylline or Cumaean books are so called because Cumae was founded by the Chalcidians of Euboea: whence Martial has 'Euboicae Sibyllae,' ix. 29. 3. It seems probable that these far-famed books were in part at least the prophets of the Old Testament. It is remarkable that Aelian, Var. Hist. xii. 35, mentions among others a Jewish sibyl. Pausanias, x. 13. 5, παρὰ Ἑβραίοις τοῖς ὑπὲρ τῆς Παλαιστίνης γυνὴ χρησμολόγος, ὄνομα δὲ αὐτῇ Σάββη.—οἱ δὲ αὐτὴν Βαβυλωνίαν, ἕτεροι δὲ Σίβυλλαν καλοῦσιν Αἰγυπτίαν. The Sibylline books were probably a code or collection of Eastern prophecies, of various sources and authenticity, the least valuable part of which was burnt in the six out of nine volumes offered to and rejected by Tarquin.

260. *casta manu*] 'Cum Romam deam devexissent, tum curarent, ut eam qui vir optimus Romae esset hospitio exciperet.' Livy, *ut sup.*

265. *proceres*] M. Valerius Laevinus, of consular rank, M. Caecilius Metellus, an ex-praetor, Sulpicius Galba, and two others of inferior rank.

267. *cum murmure*] The reader will notice the preposition: 'tremuit simul cum murmure,' i. e. 'non modo tremuit sed murmuravit.' The subterranean rumbling of an earthquake is meant, which the superstition of the times attributed to the restlessness of the goddess.

271. *Ille*] Attalus.—*Nostra eris:* i. e. 'even though you should go to Rome you will still belong to Trojans, since Rome traces back its origin to Phrygian ancestry.'

Illa sui per aquas fertur tutissima nati,
  Longaque Phrixeae stagna sororis adit,
Rhoeteumque capax, Sigeaque litora transit,
  Et Tenedon, veteres Ëetionis opes.
Cyclades excipiunt, Lesbo post terga relicta,
  Quaque Carysteis frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
  Icarus, et vastae nomina fecit aquae.
Tum laeva Creten, dextra Pelopeïdas undas
  Deserit, et Veneris sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
  Brontes, et Steropes, Acmonidesque solent:
Aequoraque Afra legit, Sardoaque regna sinistris
  Prospicit a remis, Ausoniamque tenet.
Ostia contigerat, qua se Tiberinus in altum
  Dividit, et campo liberiore natat:

274. *Phryx pius*] Aeneas. See Aen. ix. 80—85. Her. xvi. 105—110.

275. *coloribus ustis*] See on iii. 831. The colours were laid on mixed with melted wax, upon which the sea-water had no effect. The statue of the Idaean mother, according to Arnobius quoted by Gierig, was an aerolite. 'Allatum ex Phrygia nihil quidem aliud scribitur missum rege ab Attalo nisi lapis quidem non magnus, ferri manu hominis sine ulla impressione qui posset, coloris furvi atque atri, angellis prominentibus inaequalis.' The tendency to worship these mysterious visitants from the world without has been noticed on iii. 369. Humboldt (Cosmos, i. p. 126) well observes that 'a meteoric stone affords us the only possible contact with a substance foreign to our planet. Accustomed to know non-telluric bodies solely by measurement, by calculation, and by the inferences of our reason, it is with a kind of astonishment that we touch, weigh, and analyse a substance appertaining to the world without.' The fanatical emperor Elagabalus used to carry a black stone, doubtless of the same kind, about with him in a *carpentum*, and to worship it as divine. Such, perhaps, was the famous Palladium, vi. 421.

277. *sui nati*] Neptune.

278. *longa*] Inf. 567, 'perque urbes Asiae *longum* petit Hellespontum.' The epic epithet, πλατὺς, 'wide,' regards that channel not as a sea, but as a river or canal.

280. *opes*] See iii. 50. Sup. 250. 'Ëetion, Andromaches pater, Theben habebat, a Troade ad Austrum versus Adramyttum sitam. Homer, Il. i. 366; vii. 395; xxii. 480.' *Gierig.* Keightley gives *Et Tenedum, et*, &c. Merkel omits *et* with some good MSS. In this case we must assume that the dominion of the Asiatic Thebes extended to Tenedos. The promontory of Rhoeteum is called *capax* from its fitness for a *statio* or naval position. A few copies give *rapax*.

282. *Quaque*, &c.] i. e. 'et eo loco relicto, ubi,' &c. For Euboea had to be passed before the ship reached the Cyclades.

289. *legit*] See iii. 462.

291. *Ostia*] The mouth of the Tiber, which is said *dividere se in altum*, to distribute its pent-up

Omnis eques, mixtaque gravis cum plebe senatus
Obvius ad Tusci fluminis ora venit;
Procedunt pariter matres, nataeque, nurusque,
Quaeque colunt sanctos virginitate focos.
Sedula fune viri contento brachia lassant;
Vix subit adversas hospita navis aquas.
Sicca diu fuerat tellus; sitis usserat herbas;
Sedit limoso pressa carina vado.
Quisquis adest operi, plus quam pro parte laborat,
Adjuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto.
Attoniti monstro stantque paventque viri.
Claudia Quinta genus Clauso referebat ab alto;
Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita. Rumor iniquus
Laeserat, et falsi criminis acta rea est.
Cultus et ornatis varie prodisse capillis
Obfuit, ad rigidos promptaque lingua senes.
Conscia mens recti famae mendacia risit;
Sed nos in vitium credula turba sumus.

waters into the sea by a double channel, inf. 330.—*campus*, like *aequor* and occasionally ἄλσος, means the sea itself. Met. i. 41: 'campoque recepta Liberioris aquae pro ripis litora pulsant.' Aen. x. 214: 'campos salis.'

298. *Vix subit*, &c.] 'With difficulty makes head against the stream.' *Subire* is 'to get close up to' any object, and thence 'to ascend,' as 'subit Capitolia,' Propert. v. (iv.) 4. 27. Q. Curt. ix. 10, 'hinc adversum flumen subiit classis.' The ship itself was *hospita*, 'peregrina,' which circumstance, by a poetical figure, is supposed to have increased the difficulty of the navigation.

300. *pressa*] 'Loaded.' They thought the goddess caused an unnatural weight. So Ares is called βρισάρματος, Hes. Scut. 441, where Goettling compares Il. v. 830, μέγα δ' ἔβραχε φήγινος ἄξων βριθοσύνῃ. Hymn. Bacch. 19, οὐδὲ φέρειν δύναταί μιν νηῦς εὐεργής. Compare sup. iii. 330, 'terraque subsedit pondere pressa Jovis.' Also i. 82, 'et nova conspicuum pondera sentit ebur,' said of a curule magistrate.

306. *nobilitate*] The ablative is used from the comparative sense of *impar*, i. e. 'deterior,' 'inferior.' Cf vi. 804. Keightley prefers to understand *generi*. Clausus was the founder of the Claudian house, and the ancestor of Appius Claudius Caecus. See v. 155. Virg. Aen. vii. 706. Livy ii. 16.

310. *ad rigidos senes*] In pertly conversing with grave old men, whose age she supposed would secure her from blame. In these verses there is probably an allusion to the suspicions which about this time (A. U. 752) were entertained against Julia, the daughter of Augustus, whom the poet ingenious'y defends.

311. *risit*] The old editions give *ridet*, by which this verse becomes part of the general sentiment enuntiated in the next.

Haec ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam,
Ter caput irrorat, ter tollit in aethera palmas;
Quicumque aspiciunt, mente carere putant.
Submissoque genu vultus in imagine divae
Figit, et hos edit crine jacente sonos:
Supplicis, alma, tuae, genitrix fecunda deorum,
Accipe sub certa condicione preces.
Casta negor. Si tu damnas, meruisse fatebor;
Morte luam poenas judice victa dea.
Sed, si crimen abest, tu nostrae pignora vitae
Re dabis, et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit.
Mira, sed et scena testificata loquar.
Mota dea est, sequiturque ducem, laudatque sequendo.
Index laetitiae fertur ad astra sonus.
Fluminis ad flexum veniunt: Tiberina priores
Atria dixerunt, unde sinister abit.
Nox aderat: querno religant a stipite funem,
Dantque levi somno corpora functa cibo.
Lux aderat: querno solvunt a stipite funem;

313. *ab agmine matrum*] This does not show, as Keightley thinks, that she was herself a matrona. She was in fact a Vestal, to whose virginity a supernatural attestation was vouchsafed. Propertius (v. (iv.) 11. 51) calls her 'turritae rara ministra deae,' which can hardly have any other meaning than that she was a vestal. It seems sufficient in the present instance to suppose that the vestals walked in procession surrounded or accompanied by the matrons.

324. *Re*] By an act, not by mere words. Cf. i. 649.—*pignora vitae*, i. e. 'sanctam fuisse vitam.'

326. *scena*] The story seems to have been a favourite subject for the stage at the Megalesia. Supra, 187.

327. *Mota*] See sup. 15.—*laudat*, 'sequendo dat testimonium pudicitiae ejus.' *Gierig.*

330. *Atria*] This is the reading of the best MSS. which Merkel has restored. Others give *Ostia*. To this it may reasonably be objected, that so well-known a place as Ostia would not be particularly described. One of the many turnings of the stream (perhaps, a nook or hole worn in the bank by the current) may have been called 'the abode of father Tiber,' though the name be not elsewhere recorded, and the place itself may have vanished by the changes which are always taking place in the course of rivers. Merkel, p. cxlvii, is of this opinion, and adds, 'si Romae essem, quaererem rei vestigia circa *Campo Morto* vel *Pisciarello* et cauponam *di mezzo camino*, inter quae satis fortiter in sinistram partem circumagitur Tiberis.' In Aen. viii. 65, the Tiber says of Rome, 'hic mihi magna domus.' Cf. Met. viii. 562.

Ante tamen posito thura dedere foco;
Ante coronarunt puppim et sine labe juvencam
Mactarunt operum conjugiique rudem.
Est locus, in Tiberim qua lubricus influit Almo,
Et nomen magno perdit ab amne minor;
Illic purpurea canus cum veste sacerdos
Almonis dominam sacraque lavit aquis.
Exululant comites, furiosaque tibia flatur,
Et feriunt molles taurea terga manus.
Claudia praecedit laeto celeberrima vultu,
Credita vix tandem teste pudica dea.
Ipsa sedens plaustro porta est invecta Capena:
Sparguntur junctae flore recente boves.
Nasica accepit. Templi non perstitit auctor;
Augustus nunc est; ante Metellus erat.
Substitit hic Erato. Mora fit, si cetera quaeram.
Dic, inquam, parva cur stipe quaerat opes.

334. *posito foco*] A temporary altar erected for the purpose. See ii. 542.

335. *coronarunt*] See Georg. i. 304.

337. *Almo*] See ii. 601. — *ab amne*. See on iii. 321. In this instance indeed the preposition cannot be called superfluous, since the ablative could not have stood alone: *nomen perdit ab amne* is *nomen habet ab amne haustum*, or, as Gierig paraphrases it, 'perdit propter magnitudinem ejus in quem influit.' The same construction occurs ex Pont. lib. iv. 10. 46: 'Vimque fretum multo perdit ab amne suam.'

339. *purpurea veste*] The use of purple or scarlet garments in sacred processions is very ancient. See on Aesch. Eum. 982. The washing of the image of Cybele in the Almo was repeated every year. Hence Martial, iii. 47. 2:

'Capena grandi porta qua pluit gutta,
Phrygiumque Matris Almo qua lavat ferrum.'

Lucan, Phars. i. 600: 'Et lotam parvo revocant Almone Cybeben. Hence the goddess is called 'Almonis domina,' a title then first bestowed upon her.

343. *praecedit celeberrima*] 'Walks in front attended by a great crowd.' See inf. 391. It does not seem correct to join 'laeto celeberrima vultu,' with Gierig and Keightley.

347. *Nasica*] Publius Cornelius Scipio, whom the Roman people had adjudged most worthy, though very young, to do the honours to the goddess. See Livy, xxix. 14. Supra, 260.—*non perstitit*, 'has not remained the same,' i. e. the honour of dedicating it has now passed from Metellus to Augustus, who rebuilt it. It appears from Trist. ii. 1. 23, that Augustus greatly encouraged this eastern and effeminate worship:

'Ipse quoque Ausonias Caesar matresque nurusque
Carmina turrigerae dicere jussit Opi.'

The reading is rather doubtful: some copies give *nunc*, *tum*, *tam*, or *nam* for *non*, and *praestitit* or *extitit*. Gierig thinks *auctor* only refers to the proposer of the measure to the senate.

Contulit aes populus, de quo delubra Metellus
Fecit, ait; dandae mos stipis inde manet.
Cur vicibus factis ineant convivia, quaero,
Tum magis, indictas concelebrentque dapes.
Quod bene mutarit sedem Berecyntia, dixit,
Captant mutatis sedibus omen idem.
Institeram, quare primi Megalesia ludi
Urbe forent nostra, cum dea, sensit enim,
Illa deos, inquit, peperit: cessere parenti,
Principiumque dati Mater honoris habet.
Cur igitur Gallos, qui se excidere, vocamus,
Cum tantum a Phrygia Gallica distet humus?
Inter, ait, viridem Cybelen altasque Celaenas,
Amnis it insana, nomine Gallus, aqua.
Qui bibit inde, furit. Procul hinc discedite, quis est
Cura bonae mentis. Qui bibit inde, furit.
Non pudet herbosum, dixi, posuisse moretum
In dominae mensis? an sua causa subest?

350. *parva stipe*] The custom of collecting money from the bystanders for exhibiting images of the gods, and especially that of Cybele, is well known, and is very ancient. See Aesch. Ag. 1244. The Greek term was ἀγείρειν or μητραγυρτεῖν. Ovid could hardly be aware of the universality of the practice, for he treats it as a local peculiarity of the worship. Compare Epist. ex Pont. i. l. 39:

'Ante deum Matrem cornu tibicen adunco
Cum canit, exiguae quis stipis aera neget?'

Lucretius, ii. 627: 'Aere atque argento sternunt iter omne viarum, Largifica stipe ditantes.'

353. *vicibus factis*] i. e. *mutua*, as Virg. Georg. i. 301: 'mutuaque inter se laeti convivia curant.' The custom of giving and receiving dinners at the Megalesia seems to have been kept up among the higher classes. The verb *mutitare* is said to have expressed this interchange of hospitality.—*indictas*, 'ad quas non vocantur, sed quas ipsi convivae indicunt.' *Gierig.* Keightley understands 'announced, proclaimed, to which the people were invited.' Probably this is the more correct. So Martial, xi. 50. 10, 'indixit coenam dives amica tibi,' i. e. impe ravit. Certain families may be supposed to have given public notice, that during the Megalesia they would keep open house. It appears from Cicero, de Senect. xiii. § 45, that clubs or sodalities were established in Rome for this express purpose.

357. *Institeram*] 'I had conceived the idea of asking.'—*primi.* The first in importance; the '*great* games.'

361. *excidere*] castraverunt.

364. *Gallus*] The derivation here given is absurd, for no river-water could possibly cause insanity. We must rather suppose that the term *Galli* had a different meaning in some lost eastern dialect.

367. *moretum*] A word nearly equivalent to our 'salad,' though our principal ingredient, the lettuce

Lacte mero veteres usi memorantur et herbis,
  Sponte sua si quas terra ferebat, ait.
Candidus elisae miscetur caseus herbae,
  Cognoscat priscos ut dea prisca cibos.

NON. 5TH.

Postera cum caelo motis Pallantias astris
  Fulserit, et niveos Luna levarit equos,
Qui dicet, Quondam sacrata est valle Quirini
  Hac Fortuna die Publica, verus erit.

VIII. ID. 6TH.

Tertia lux, memini, ludis erat. At mihi quidam
  Spectanti senior contiguusque loco,
Haec, ait, illa dies, Libycis qua Caesar in oris
  Perfida magnanimi contudit arma Jubae.
Dux mihi Caesar erat, sub quo meruisse tribunus
  Glorior. Officio praefuit ille meo.
Hanc ego militia sedem, tu pace parasti,
  Inter bis quinos usus honore Viros.

(lactuca), does not seem to have had a place in it. It was a mess of pot-herbs mixed with cheese, oil, and vinegar, and pounded in a mortar with salt. Hence *elisae herbae* in 371, i. e. with the juice squeezed out and mixed together. Virg. Ecl. ii. 11: 'Allia serpyllumque herbas contundit olentes.' It nearly corresponds to the 'gazpacho' of the modern Spaniards.

373. *Pallantias*] Aurora. Met. ix. 420: 'Queritur veteres Pallantias annos Conjugis esse sui.' Cf. inf. vi. 567.

375. *valle Quirini*] This is the reading of good copies; but the majority give *colle*, which is defended by Gierig. The temple of Fortuna Primigenia was dedicated in 558 A.U.C. (Livy xxix. 36. 53.) It stood on the side of the Quirinal facing the Viminal, and therefore in the slope or hollow between the two. Another temple was dedicated to Fortune on the 25th of May, inf. v. 729. Merkel, p. cxxix, shows grounds for believing that both were on the Quirinal; the one known as 'Fortuna Primigenia,' the other as 'Fortuna Publica in citeriore colle Quirinali,' of later but unknown date.

377. *Tertia lux*] i. e. of the Megalesia.—*ludis erat*, 'scenae vacabat.' The victory of Julius Caesar over Pompey and Juba, king of Numidia, at Thapsus, B.C. 46, was not formally commemorated at Rome, as Gierig observes; but the poet introduces it by way of preface to the mention of his dignity as one of the 'decemviri litibus judicandis,' who formed a part of the college of the 'vigintiviri,' and were appointed by Augustus to the presidency of the Centumviri (Suet. Oct. § 36). See Dict. of Antiq. in v. 'Vigintisexviri' and 'centumviri.' The latter had the decision of certain private causes, and Ovid seems himself to have been one of them, Trist. iv. 10. 34, and *ib.* ii. 1. 95: 'res quoque privatas statui sine crimine judex.'

383. *Hanc sedem*] Ovid was an Eques, ii. 128, and therefore entitled to a separate place in the theatre. But as a Decemvir he sat, as Gierig

Plura locuturi subito seducimur imbre;
Pendula caelestes Libra movebat aquas.
V. ID. 9TH.
Ante tamen, quam summa dies spectacula sistat,
Ensifer Orion aequore mersus erit.
IV. ID. 10TH.
Proxima victricem cum Romam inspexerit Eos,
Et dederit Phoebo stella fugata locum;
Circus erit pompa celeber, numeroque deorum;
Primaque ventosis palma petetur equis.
PR. ID. 12TH.
Hinc Cereris Ludi. Non est opus indice causae;
Sponte deae munus promeritumque patet.

shows, in the orchestra, i. e. the front and foremost rank of all the spectators. The old man who talks to the poet on the same seat had attained the same post of Decemvir, though for different deserts.

385. *seducimur*] 'We were compelled to withdraw.' The theatres were open above head, except that an awning (velum) was in some cases stretched across to keep off the sunbeams.

386. *Pendula Libra*] There is the same play on the idea of material scales, which are held or suspended when used in weighing, as in Georg. i. 208: 'Libra die somnique pares ubi fecerit horas.' Similarly 'Cancri signa rubescunt,' vi. 727.

387. *tamen*] We may easily supply the obvious sentence: '(And now the Megalesia draw to a close;) *yet* before the last day,' &c.

391. *Circus*] See sup. 187. Gierig thinks that these *Ludi Circenses* belonged to the Cerealia, and reads in 393 *hi* for *hinc* with Heinsius. But it is certain that the 'Megalesiacae spectacula mappae,' Juv. xi. 191, were part of the solemnity of the present festival. The *pompa* alluded to was a procession of noble youths, with chariots and minstrels, from the Capitol to the Circus, where certain equestrian performances were gone through for the amusement of the people. See vi. 405. Tac. Ann. xii. 41: 'Et ludicro circensi, quod acquirendis vulgi studiis edebatur, Britannicus in praetexta, Nero triumphalium veste travecti sunt.' *Ibid.* xv. 53, we read 'circensium ludorum die qui Cereri celebratur,' i. e. pridie idus, according to Ritter, which was the first day. Is not the last day rather alluded to? In the 'Tabula Maffeana' the 'Ludi Matris Magnae' are marked on Ap. 4th, and repeated for the six following days, the last being 'Ludi in circo.' After an interval of one 'dies intercisus' the Cerealia commence likewise with 'Ludi,' which continue for the next seven days, and end, as before, with 'in circo.'—*numero deorum.* The images of the gods were carried on this occasion. See Amor. iii. 2. 43:—

'Sed jam pompa venit; linguis animisque favete:
Tempus adest plausus: aurea pompa venit.
Prima loco fertur passis Victoria pennis;
Huc ades, et meus hic fac dea vincat amor.
Plaudite Neptuno, nimium qui creditis undis,' &c.

—*ventosis*, 'swift as the winds.'

Messis erant primis virides mortalibus herbae,
  Quas tellus nullo sollicitante dabat;
Et modo carpebant vivax de cespite gramen,
  Nunc epulae tenera fronde cacumen erant.
Postmodo glans nata est. Bene erat jam glande reperta,
  Duraque magnificas quercus habebat opes.
Prima Ceres homini ad meliora alimenta vocato
  Mutavit glandes utiliore cibo.
Illa jugo tauros collum praebere coëgit;
  Tum primum soles eruta vidit humus.
Aes erat in pretio: chalybeïa massa latebat.
  Eheu perpetuo debuit illa tegi!
Pace Ceres laeta est; et vos optate, coloni,
  Perpetuam pacem, perpetuumque ducem.
Farra deae, micaeque licet salientis honorem
  Detis, et in veteres thurea grana focos;
Et, si thura aberunt, unctas accendite taedas.
  Parva bonae Cereri, sint modo casta, placent.

398. *tenera fronde*] The ablative of the material from which any thing is composed. The sense is, 'tender tops of trees;' though we are not bound to consider the statement as literally true.

405. *Aes*] Copper or bronze. It is certainly a remarkable fact that this metal was much more common with the ancients than iron. Hesiod, Opp. 151, χαλκῷ δ' εἰργάζοντο, μέλας δ' οὐκ ἔσκε σίδηρος. Lucret. v. 1286:—

'Et prior aeris erat quam ferri cognitus usus,
Quo facilis magis est natura, et copia major.'

The latter indeed was so rare that we often read of turning reaping-hooks into swords, as Georg. i. 508; sup. i. 697. In the early period of Rome the *as* was really a pound weight of copper, and yet was of very small intrinsic value. Dr. Arnold thinks that some large superficial deposits of copper must have been accessible in those times, which have long been entirely exhausted. It may have been used for money before it was extensively applied in the arts; so that its cheapness was rather in consequence of the small consumption than of a superabundant supply. Of all the metals copper generally lies the deepest. The Romans seem to have obtained it from Temesa (see v. 441), as well, perhaps, as from Cyprus; whence *cuprum* and copper derive their names. The only iron ore the Romans obtained at home was from Ilva, *Elba*, 'insula inexhaustis Chalybum generosa metallis,' Aen. x. 174. The 'Chalybes nudi,' Georg. i. 58, were a nation near the south shore of the Euxine sea.—*debuit tegi*, 'propter abusum ejus in bello.' *Gierig.*

407. *et vos*] i. e. 'do you also, as well as Ceres.' Two or three of the best MSS. read *at vos.*—*ducem.* See i. 67.

409. *micae*] 'A particle.' Probably from μικὺς, μικκὸς, μικρὸς, not from *micare* (Ϋ) 'to glitter.' *Salis* is to be supplied. Cf. Tibull. iii. 4. 9, 'At natum in curas nomi-

A bove succincti cultros removete ministri.
  Bos aret; ignavam sacrificate suem.
Apta jugo cervix non est ferienda securi;
  Vivat, et in dura saepe laboret humo.
Exigit ipse locus, raptus ut virginis edam:
  Plura recognosces; pauca docendus eris
Terra tribus scopulis vastum procurrit in aequor
  Trinacris, a positu nomen adepta loci.
Grata domus Cereri: multas ea possidet urbes,
  In quibus est culto fertilis Henna solo.
Frigida caelestum matres Arethusa vocarat;
  Venerat ad sacras et dea flava dapes.
Filia, consuetis ut erat comitata puellis,
  Errabat nudo per sua prata pede.
Valle sub umbrosa locus est, aspergine multa
  Humidus ex alto desilientis aquae.
Tot fuerant illic, quot habet natura, colores,
  Pictaque dissimili flore nitebat humus.
Quam simul aspexit, Comites accedite, dixit,
  Et mecum plenos flore referte sinus.
Praeda puellares animos prolectat inanis,
  Et non sentitur sedulitate labor.
Haec implet lento calathos e vimine textos,

num genus omina noctis Farre pio placant et saliente sale.' Hor. Od. iii. 23. 19, 'mollivit aversos Penates Farre pio et saliente mica.

411. *taedas*] See ii. 558.—*casta*, 'puro animo oblata.' *Gierig.* Compare Hor. Od. iii. 23. 17

413. *succincti*] See i. 319.—*suem.* See i. 349

418. *Plura recognosces*] 'You shall hear it more at length in another place,' i. e. Met. v. 341, which poem seems to have been in hand at the same time with the Fasti. See Merkel, p. cclvi.

421. *Grata Cereri*] For the island was famous for producing corn. Gierig refers to Cicero, Verr. iv. 48.

423. *caelestum matres*] The Nymph Arethusa (a fountain so called at Syracuse) had invited the elder goddesses,—matronas,—to a banquet, and thus it happened that Proserpine was left in the care of none but her young friends.

435. *calathos*] So Europa had *ἀνθοδόκον τάλαρον*, in the beautiful and very similar description in Moschus. Id. ii. 34. Compare also *ibid.* 63 seqq.

αἱ δ' ἐπεὶ οὖν λειμῶνας ἐσήλυθον ἀνθεμόεντας,
ἄλλαι ἐπ' ἀλλοίοισι τότ' ἄνθεσι θυμὸν ἔτερπον.
τῶν ἡ μὲν νάρκισσον ἐΰπνοον, ἡ δ' ὑάκινθον,
ἡ δ' ἴον, ἡ δ' ἕρπυλλον ἀπαίνυτο· πολλὰ δ' ἔραζε
λειμώνων ἐαροτρεφέων πίπτεσκε πέτηλα.
αἱ δ' αὖτε ξανθοῖο κρόκου θυόεσσαν ἔθειραν
δρέπτον ἐριδμαίνουσαι.

Haec gremium, laxos degravat illa sinus;
Illa legit calthas, huic sunt violaria curae,
Illa papavereas subsecat ungue comas;
Has, hyacinthe, tenes, illas, amarante, moraris,
Pars thyma, pars rorem, pars meliloton amant.
Plurima lecta rosa est, sunt et sine nomine flores.
Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paulatim longius itur,
Et dominam casu nulla secuta comes.
Hanc videt, et visam patruus velociter aufert,
Regnaque caeruleis in sua portat equis.
Illa quidem clamabat, Io carissima mater,
Auferor! ipsa suos absciderat que sinus.
Panditur interea Diti via; namque diurnum
Lumen inassueti vix patiuntur equi.
At chorus aequalis, cumulatae flore ministrae,
Persephone, clamant, ad tua dona veni!
Ut clamata silet, montes ululatibus implent,
Et feriunt maesta pectora nuda manu.

436. *gremium*] 'The lap,' a term applied to the receptacle formed by clasping the arms against the breast, as an infant is held 'in gremio matris,' Juv. iii. 176; sup. ii. 756. *Sinus* is the loose folds of the tunic or toga, according to the sex alluded to.

438. *ungue*] This verse is perhaps from Propert. i. 20. 38, 'Quae modo decerpens tenero pueriliter ungue.' Cf. Catull. lxii. 43, 'idem (flos) cum tenui carptus defloruit ungui, Nulli illum pueri, nullae optavere puellae.'

439. *hyacinthe*] The Turk's cap, or Martagon lily.—*amarante*. 'Immortelle,' or 'everlasting,' perhaps *amaranthus blitum*. It was a red or purple flower, as is clear from Tibull. iii. 4. 33.—*rorem*, rosemary, 'ros marinus,' so called frem the mealy whiteness, like dried sea-foam, under the leaves. As the plant grows on rocks near the sea, this sticky substance would naturally be attributed to the effects of sea air. In the same way our word *mildew* is said to be corrupted from *meal-dew*. Mr. Macleane, on Horace (p. 151, smaller ed.), says it is rather for 'rosa marina;' but this seems a guess.—*meliloton*, 'melilot' (melilotus officinalis), a yellow clustered flower not uncommon in England.

441. *sunt et*, &c.] i.e. 'sunt et alii quos legunt.'

445. *patruus*] Pluto, the brother of Jupiter.

448. *absciderat sinus*] This would seem to mean that she tore off in grief and despair the fold which held the flowers, and so had flung them away. Cf. 432. But *abscisso sinu* occurs also in Propert. v. (iv.) 4, 72, said of the tunic torn in a fit of frenzy.

451. *aequalis*] Equals in age, ὁμήλικες. So 'chorus aequalis Dryadum,' Georg. iv. 460.—*ministrae*, the nominative in apposition, 'her attendants.' Some few copies give the vulgate, 'cumulatis floro canistris.'—*ad tua dona*, 'ad flores, quos tibi donare volumus.' *Gierig.*

453. *clamata*] See on iii. 357.

Attonita est plangore Ceres; modo venerat Hennam ;
Nec mora, Me miseram! filia, dixit, ubi es?
Mentis inops rapitur, quales audire solemus
Threïcias fusis Maenadas ire comis.
Ut vitulo mugit sua mater ab ubere rapto,
Et quaerit fetus per nemus omne suos,
Sic dea nec retinet gemitus, et concita cursu
Fertur, et e campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantae,
Et pressam noto pondere vidit humum.
Forsitan illa dies erroris summa fuisset,
Si non turbassent signa reperta sues.
Jamque Leontinos Amenanaque flumina cursu
Praeterit et ripas, herbifer Aci, tuas:
Praeterit et Cyanen et fontem lenis Anapi
Et te, verticibus non adeunde Gela.
Liquerat Ortygien Megareaque Pantagienque
Quaque Symaetheas accipit aequor aquas,
Antraque Cyclopum, positis exusta caminis,
Quique locus curvae nomina falcis habet,
Himeraque et Didymen Acragantaque Tauromenenque
Sacrarumque Melan pascua laeta boum.
Hinc Camerinan adit Thapsonque et Heloria Tempe,

455. *modo venerat*] She had just returned from the banquet. Supra 423.

459. *sua mater*] This use of *suus* appears to depend on a mental confusion between the subject and the object, as if the poet had meant '*ut vitulus desideratur a sua matre*.' Otherwise the usage would be scarcely correct. See ii. 678.

466. *sues*] '*Sues* melius poeta omisisset in hac narratione.' *Gierig.* There is however a reason for mentioning them. The sow was the natural enemy of Ceres (sup. 414), and in this instance as in others caused trouble and disappointment. On the following narrative Gierig justly remarks: 'Non putandum est. Ovidium justo ordine iter aliquod designasse, aut serie locorum neglecta perturbationem animi, qua Ceres erraverit, indicare; sed satis habuit, quod et in Metam. opere aliquoties fecit, plura loca memorabilia congerere.'

470. *verticibus*] This form of the word is preserved in the best MSS. See vi. 502. Virg. Aen. iii. 702: 'immanisque Gela fluvii cognomine dicta.'

474. *curvae falcis*] Zancle or Drepanum is meant, the former being the old name for Messana, the latter a town on the west coast. Thucyd. vi. 4, ὄνομα δὲ τὸ πρῶτον Ζάγκλη ἦν ὑπὸ τῶν Σικελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν ἰδέαν τὸ χωρίον ἐστί, τὸ δὲ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσιν.

476. *Sacrarum boum*] The oxen of the sun, slaughtered by the companions of Ulysses, Od. xii. 127, seqq.

477. *Heloria Tempe*] The valley

Quaque patet Zephyro semper apertus Eryx.
Jamque Peloriaden Lilybaeaque jamque Pachynon
Lustrarat, terrae cornua prima suae.
Quacumque ingreditur, miseris loca cuncta querelis
Implet, ut amissum cum gemit ales Ityn;
Perque vices modo, Persephone, modo, Filia, clamat,
Clamat, et alternis nomen utrumque ciet.
Sed neque Persephone Cererem, neque filia matrem
Audit, et alternis nomen utrumque perit.
Unaque, pastorem vidisset an arva colentem,
Vox erat, Hac gressus ecqua puella tulit?
Jam color unus inest rebus, tenebrisque teguntur
Omnia; jam vigiles conticuere canes.
Alta jacet vasti super ora Typhoëos Aetne,
Cujus anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque taeda datur.
Est specus exesi structura pumicis asper;
Non homini regio, non adeunda ferae.
Quo simul advenit, frenatos curribus angues
Jungit, et aequoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zanclaea Charybdis,
Et vos, Nisaei, naufraga monstra, canes;
Hadriacumque patens late, bimaremque Corinthon.
Sic venit ad portus, Attica terra, tuos.
Hic primum sedit gelido maestissima saxo.
Illud Cecropidae nunc quoque *triste* vocant.

of the Helorus, near the promontory of Pachynus.

480. *prima*] *trina* is a probable conjecture.

487. *vidisset*] On the omission of *si* or *cum*, which is nearly confined to the perfect subjunctive, see i. 315. *An* seems to stand for *sive*. It would be awkward to supply the usual ellipse *incertum est*. Similarly *sup.* 7, 'saucius, an sanus, numquid tua signa reliqui?' Gr. εἴτε—εἴτε.

495. *pumicis*] See ii. 315. Mr. Long remarks on Caesar, B. G. iii. 21, referring to this verse, that *structura* is a word properly applied to the works of miners in making galleries and supporting roofs.

500. *Nisaei canes*] On the confusion of Scylla, daughter of Nisus, and Scylla the sea-monster, (which, as is suggested on Aesch. Ag. 1204, is merely a poetical legend of a huge cuttle-fish,) see on Propert. v. (iv.) 4. 39. Virgil has fallen into the same error, Ecl. vi. 74, as well as other writers.

501. *bimarem*] Horace had used this epithet, 'bimarisque Corinthi moenia,' Carm. i. 7. 2. Compare inf. vi. 495, 'freta bina repellit, Unaque pulsatur terra duabus aquis.'

Sub Jove duravit multis immota diebus,
  Et lunae patiens, et pluvialis aquae.
Fors sua cuique loco est. Quod nunc Cerealis Eleusin
  Dicitur, hic Celei rura fuere senis.
Ille domum glandes excussaque mora rubetis
  Portat, et arsuris arida ligna focis.
Filia parva duas redigebat monte capellas,
  Et tener in cunis filius aeger erat.
Mater, ait virgo,—mota est dea nomine matris—
  Quid facis in solis incomitata locis?
Restitit et senior, quamvis onus urget, et orat,
  Tecta suae subeat quantulacumque casae.
Illa negat: simularat anum, mitraque capillos
  Presserat: instanti talia dicta refert:
Sospes eas, semperque parens! Mihi filia rapta est;
  Heu melior quanto sors tua sorte mea!
Dixit, et ut lacrimae, neque enim lacrimare deorum est,
  Decidit in tepidos lucida gutta sinus.
Flent pariter molles animis, virgoque senexque;
  E quibus haec justi verba fuere senis:

504. *triste*] The Greeks called this stone ἀγέλαστος πέτρα. Apollodorus, i. 5. 1, has nearly the same narrative. 'In the form of a woman she (Ceres) came to Eleusis, and in the first instance she sat down on the rock called after her Ἀγέλαστος, near the well named Callichorus. Afterwards she arrived at the palace of Celeus, king of the Eleusinians.—Now Metanira, wife of Celeus, had a son, whom Ceres took from her and nursed. Wishing to make him immortal, she used to place the infant at nights on the fire and so remove his perishable body; but in the day time the child (his name was Demophon) so wonderfully grew, that Metanira watched to see what the goddess would do. Accordingly she detected her in the act of placing him on the fire, and shrieked out; upon which the child was burnt up, and the goddess manifested herself in her real character. But she made for Triptolemus, the elder of the two sons, a chariot of winged dragons, and gave him wheat to scatter over the whole earth from his aerial car.'

507. *Quod nunc*] There are many readings of this distich. The common text gives *quo nunc* ——, *dicitur hoc Celei rura fuisse.* Merkel gives *hoc Celei;* but almost all MSS. have *hic*, which is unobjectionable. Eleusis, the seat of the famous Mysteries, means 'the arrival,' in allusion to the present event.

517. *anum*] *Se esse* is a rather harsh ellipse. Infra v. 504: 'parent promissis, dissimulantque deos.'—*mitra.* See on iii. 669.

521. *neque enim*, &c.] On this beautiful passage Keightley quotes the equally beautiful verse of Euripides, Hippol. 1396: ὀρῶ, κατ' ὄσσων δ' οὐ θέμις βαλεῖν δάκρυ. In the same way the immortals had not blood, but ἰχωρ, Hom. Il. v. 340.

Sic tibi, quam quereris raptam, sit filia sospes;
  Surge, nec exiguae despice tecta casae.
Cui dea, Duc, inquit; scisti, qua cogere posses;
  Seque levat saxo, subsequiturque senem.
Dux comiti narrat, quam sit sibi filius aeger,
  Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
  Colligit agresti lene papaver humo.
Dum legit, oblito fertur gustasse palato,
  Longamque imprudens exsoluisse famem.
Quae quia principio posuit jejunia noctis,
  Tempus habent Mystae sidera visa cibi.
Limen ut intravit, luctus videt omnia plena:
  Jam spes in puero nulla salutis erat.
Matre salutata,—mater Metanira vocatur—
  Jungere dignata est os puerile suo.
Pallor abit, subitasque vident in corpore vires.
  Tantus caelesti venit ab ore vigor.
Tota domus laeta est, hoc est, materque paterque
  Nataque; tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lacte,
  Pomaque et in ceris aurea mella suis.
Abstinet alma Ceres, somnique papavera causas
  Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
  Triptolemum gremio sustulit illa suo,
Terque manu permulsit eum, tria carmina dixit,
  Carmina mortali non referenda sono;

527. *qua cogere posses*] i. e. the argument you use is irresistible, when you make my consent the condition to the fulfilment of your wish, *sit filia sospes*.

532. *papaver*] This was gathered for the relief of the sick boy, for the ancients knew the value of laudanum as an anodyne; whence Virgil speaks of growing fields of poppies, 'Cereale papaver,' Georg. i. 212. See inf. 548. The edible seeds of this plant she thoughtlessly (*imprudens*) tasted after her long fast. It is probable that this has some connexion with the similar act of Proserpine in tasting three pomegranate seeds (inf. 607), and that both bear a certain mystical relation to the fasts kept by the initiated (*μύσται*).

545. *liquefacta coagula*] Curds mixed with milk so as to become a thin pulpy substance.

550. *Triptolemum*] The name is probably derived from *τρίπτολος*, 'thrice ploughed.' See Goettling on Hes. Theog. 971. Apollonius Rhodius has a very similar passage about Thetis attempting to confer immortality on Achilles, but being frus-

Inque foco pueri corpus vivente favilla
Obruit, humanum purget ut ignis onus.
Excutitur somno stulte pia mater, et amens.
Quid facis? exclamat, membraque ab igne rapit.
Cui Dea, Dum non es, dixit, scelerata fuisti:
Irrita materno sunt mea dona metu.
Iste quidem mortalis erit, sed primus arabit,
Et seret, et culta praemia tollet humo.
Dixit, et egrediens nubem trahit, inque dracones
Transit, et alifero tollitur axe Ceres.
Sunion expositum, Piraeaque tuta recessu
Linquit et in dextrum quae jacet ora latus.
Hinc init Aegaeum, quo Cycladas aspicit omnes,
Ioniumque rapax, Icariumque legit;
Perque urbes Asiae longum petit Hellespontum:
Diversumque locis alta pererrat iter.
Nam modo thurilegos Arabas, modo despicit Indos:
Hinc Libys, hinc Meroë, siccaque terra subest.

trated by the paternal anxiety of Peleus, lib. iv. v. 869:—

ἡ μὲν γὰρ βροτέας αἰεὶ περὶ σάρκας ἔδαιε
νύκτι διὰ μέσσην φλογμῷ πυρός· ἤματα δ' αὖτε
ἀμβρυσίῃ χρίεσκε τέρεν δέμας, ὄφρα πέλοιτο
ἀθάνατος, καί οἱ στυγερὸν χροῒ γῆρας ἀλάλκοι.
αὐτὰρ ὅ γ' ἐξ εὐνῆς ἀνεπαλμένος εἰσενόησε
παῖδα φίλον σπαίροντα διὰ φλογός· ἡ δ' ἀΐουσα
τὸν μὲν ἄρ' ἀρπάγδην χαμάδις βάλε κεκληγῶτα.

554. *purget*] The idea that fire alone could fit mortality for a celestial life was generally held by the ancients. For this reason the body of Hercules was to be consumed on Mount Oeta before he could be numbered with the gods.

555. *stulte pia*] Foolishly and injudiciously affectionate to her offspring, who would have been benefited, not injured.

557. *Dum non es*] 'Quamquam scelerata non es, quia unice amas filium, aeque tamen ei nocuisti, ac si eum odisses.' *Gierig.*

559. *sed primus arabit*] 'Quamquam non potest esse immortalis, hoc tamen praemium habebit, ut primus viam colendi monstret agricolis.' He is 'unci puer monstrator aratri,' Georg. i. 19.

561. *nubem trahit*] νεφέλην ἐπεσπάσατο, 'nube circumdata in currum transit, cui dracones juncti.' *Gierig:* who observes that the poet passes over all allusion to the institution of the Eleusinia, and proceeds with the narrative of Ceres' progress.

566. *Ionium*] The sea off the coast of Ionia; not that called Ἰόνιος after the passage of Io (or rather, her journey as far as the Hadriatic), Prom. Vinct. 859. On *legit* see iii. 462.

568. *Diversum*] See on i. 132 Having passed from Athens in a N.E. direction to the Hellespont, she then proceeds in a totally different, if not directly opposite route, to the S.E. and S.W.

Nunc adit Hesperios, Rhenum Rhodanumque Padumque,
Teque future parens, Tibri, potentis aquae.
Quo feror? immensum est erratas dicere terras:
Praeteritus Cereri nullus in orbe locus.
Errat et in caelo, liquidique immunia ponti
Alloquitur gelido proxima signa polo:
Parrhasides stellae, namque omnia nosse potestis,
Aequoreas numquam cum subeatis aquas,
Persephonen miserae natam monstrate parenti.
Dixerat: huic Helice talia verba refert:
Crimine nox vacua est. Solem de virgine rapta
Consule, qui late facta diurna videt.
Sol aditus, Quam quaeris, ait, ne vana labores,
Nupta Jovis fratri tertia regna tenet.
Questa diu secum sic est affata Tonantem,
Maximaque in vultu signa dolentis erant:
Si memor es de quo mihi sit Proserpina nata,
Dimidium curae debet habere tuae.
Orbe pererrato sola est injuria facti
Cognita: commissi praemia raptor habet.
At neque Persephone digna est praedone marito,
Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem,
Quam nunc, te caeli sceptra tenente, tuli?
Verum impune ferat: nos haec patiemur inultae.
Reddat, et emendet facta priora novis.
Juppiter hanc lenit, factumque excusat amore;
Nec gener est nobis ille pudendus, ait:
Non ego nobilior; posita est mihi regia caelo;
Possidet alter aquas; alter inane Chaos.
Sed si forte tibi non est mutabile pectus,
Statque semel juncti rumpere vincla tori;

577. *Parrhasides*] The Great Bear was so called from the Arcadian Callisto, sup. ii. 155, seqq.; also named Helice, iii. 108.

593. *Gyge*] Gyges is here made one of the giants who fought against Jove. Horace calls him 'centimanus Gyges,' Od. ii. 17. 14; iii. 4. 69; see Hesiod, Theog. 149, where the the true reading seems to be Γύης, not Γύγης. See also inf. v. 35.

596.] The sense is, 'However, I am contented to waive the punishment he has deserved, on condition that he restores the bride and makes up for his former ill-conduct by an act of justice.'

598. *pudendus*] See vi. 112.

602. *Stat*] Both *stare* and *sedere* (Virg. Aen. vii. 368) are used to

Hoc quoque tentemus, siquidem jejuna remansit:
Si minus, inferni conjugis uxor erit.
Tartara jussus adit sumptis Caducifer alis,
Speque redit citius, visaque certa refert.
Rapta tribus, dixit, solvit jejunia granis,
Punica quae lento cortice poma tegunt.
Haud secus indoluit, quam si modo rapta fuisset,
Maesta parens, longa vixque refecta mora est.
Atque ita, Nec nobis caelum est habitabile, dixit:
Taenaria recipi me quoque valle jube.
Et factura fuit, pactus nisi Juppiter esset,
Bis tribus ut caelo mensibus illa foret.
Tum demum vultumque Ceres animumque recepit,
Imposuitque suae spicea serta comae;
Largaque provenit cessatis messis in arvis;
Et vix congestas area cepit opes.
Alba decent Cererem: vestes Cerealibus albas
Sumite; nunc pulli velleris usus abest.

ID. 13TH.

Occupat Aprilis Idus cognomine Victor
Juppiter: hac illi sunt data templa die.

express fixed determination and resolve.

603. *jejuna*] 'Erat lex fatorum, ut nemini ab inferis redire liceret, qui ibi aliquid gustasset. Pluto igitur Proserpinam prius quam dimitteret granum punici mali, *ῥοιῆς κόκκον*, edendum dedit. Hymn. Hom. 335. 371—412.' *Gierig.* Probably this is connected with the ancient and sacred laws of hospitality, by which one who had broken bread was entitled to protection.

608. *lento*] 'Tough.' Anything is so called which is pliant, yielding, and opposed to *brittle*.

612. *Taenaria valle*] In the depths of Tartarus, to which there was said to be a descent from Taenarum, at the foot of the Peloponnese, Georg. iv. 467.

614. *Bis tribus mensibus*] A compromise was effected, by which Proserpine was to live half the year in heaven and half below the earth. Apollodorus, i. 5. 3, and the author of the Homeric hymn to Ceres, make the period of her residence in heaven two thirds of the year. Proserpine was the Moon, whose phases are thus symbolically described.

617. *cessatis*] See on iii. 357.

620. *pulli velleris*] In times of public mourning the Cerealia were not celebrated. Livy xxii. 56; xxxiv. 6. *Gierig.* Ceres was a goddess of joy, as the giver of that which calls forth the utmost thankfulness of man. Hence the Greeks thought it ill-omined to weep near the altar of Demeter. Eur. Suppl. 289, *μὴ δακρυρρόει, σεμναῖσι Δηοῦς ἐσχάραις παριημένη.* — *vellus* here means the toga.

621. *Victor Juppiter*] A temple to Jupiter under this title was solemnly vowed by Q. Fabius Maximus before he went against the Samnites, A.U.C. 458. See Livy, x. 29, and Merkel, p. cxxx, who has a long

Hac quoque, ni fallor, populo dignissima nostro
Atria Libertas coepit habere sua.

XVIII. KAL. MAI. 14TH.

Luce secutura tutos pete, navita, portus:
Ventus ab occasu grandine mixtus erit.
Scilicet ut fuerit, tamen hac Mutinensia Caesar
Grandine militia contudit arma sua.

XVII. KAL. 15TH.

Tertia post Veneris cum lux surrexerit Idus,
Pontifices, forda sacra litate bove.

dissertation on the disputed site of the Atrium Libertatis, of little interest to the general reader. He concludes, from several considerations, that it was 'in extrema parte montis Quirinalis, qua Campum Martium spectat.' The date of its dedication is unknown: it is mentioned in the year 542 by Livy, xxv. 7. The Hall of Liberty which Suetonius (Oct. § 29) relates to have been built by Asinius Pollio, Merkel (cxxxiii.) thinks was an addition to the Temple as rebuilt by Augustus on the Aventine. He ingeniously adds, that it is in allusion to this that the poet says *coepit habere*. The word (atria) is used in the plural in reference to the former, Trist. iii. 1. 72.

622. *hac die*] The general rules with regard to the gender of *dies* are as follow: (1) In the plural it is always masculine; (2) in the singular it is masculine when a particular and limited period, *a day*, is meant; (3) it is feminine when indefinite time is expressed, as 'longa dies igitur quid contulit,' Juv. x. 265. But, as in this place, Ovid often uses the feminine where we should have looked for the masculine. See v. 26 and 734. In iv. 819 we have 'apta dies legitur,' of a particular and definite day, but 'occiduus dies,' in 832, for the light of day, indefinitely.

627. *Scilicet ut fuerit*] 'However this may have been,' i. e. stormy or not. Many copies give *sit licet ut* (*et*) *fuerit*. Gierig edits *sit licet et fuerit*. "Sit ita, ut eo die interdum grando cadat, *et fuerit* ita et olim." The battle of Mutina was fought in 710 by the consuls Hirtius and Pansa against Antony. They both fell in the contest; and the event commemorates the birth of Ovid, 'Cum cecidit fato consul uterque pari,' Trist. iv. 10. 6.—'Verbis *militia sua* non est improbabile Ovidium respexisse ad id, quod Suetonius Oct. § 10 tradit, et ducis, et militis, et aquiliferi munere perfunctum esse tunc Octavianum' (Merkel, p. lxii). —*contudit*, 'crushed,' is a stronger word than the event of the battle justified; for Antony escaped and lived to give Octavian no little trouble till his final defeat at Actium.

630. *sacra litate*] Like *sacra piare*, Propert. i. 1. 20, the term is poetically used for *sacra facite*. The festival was called *Fordicidia*, which the poet is of course obliged to express by a circumlocution. Varro, L. L. vi. § 15: '*Fordicidia* a fordis bubus. *Bos forda* quae fert in ventre. Quod eo die publice immolantur boves praegnantes in curiis complures, a fordis caedendis Fordicidia dicta.'—*fetus*, *fecunda*, words which the Romans, ignorant of etymology, derived from *fero*, are from *feo*, connected with *φυίω*. See *Varronianus*, p. 348. Festus (in v.) writes, 'Fordicidiis boves fordae, id est gravidae, immolabantur, dictae a fetu.' Perhaps the word is corrupted from an old verbal *φορτὸς*, 'loaded,' i. e. 'gravida.'

Forda ferens bos est fecundaque, dicta ferendo:
Hinc etiam *fetus* nomen habere putant.
Nunc gravidum pecus est; gravidae quoque semine terrae:
Telluri plenae victima plena datur.
Pars cadit arce Jovis; ter denas Curia vaccas
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaque fumosis exta dedere focis;
Igne cremat vitulos quae natu maxima Virgo est,
Luce Palis populos purget ut ille cinis.
Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant.
Nam modo siccus erat gelidis aquilonibus annus,
Nunc ager assidua luxuriabat aqua;
Saepe Ceres primis dominum fallebat in herbis,
Et levis obsesso stabat avena solo;
Et pecus ante diem partus edebat acerbos,
Aguaque nascendo saepe necabat ovem.
Silva vetus nullaque diu violata securi
Stabat, Maenalio sacra relicta deo.
Ille dabat tacitis animo responsa quieto
Noctibus. Hic geminas rex Numa mactat oves.

635. *arce Jovis*] In the temple of Jupiter Capitolinus.—*Curia*, the *Curiae veteres;* see on iii. 139. One cow seems to have been offered at each curia.

637. *vitulos*] The embryo or fetus was taken from the victim and separately burned by the eldest of the Vestals, that the ashes might be employed for lustration on the great feast of the Palilia. Inf. 733.

644. *aqua*] The Romans knew nothing of the present system of draining fields. The only process with which they were acquainted was that of removing the surface water from puddles, Georg. i. 114.—*luxuriabat* refers to the growth of rank weeds which choked the corn. Hence *obsesso solo*, v. 646. See on i. 689.

645. *primis in herbis*] i. e. the crop failed or proved abortive even before the time of coming into ear. *Herba* is commonly used for 'green corn.' Tibull. ii. 1. 19: 'Neu seges eludat messem fallacibus herbis.'

646. *avena*] See on i. 692. The grass called *avena fatua*, or 'wild oat,' is probably meant, or a cognate species.

647. *acerbos*] 'premature.' The word is properly said of unripe fruits: hence it is transferred to untimely deaths both of men and animals. Juv. xi. 44: 'Non praematuri cineres nec funus acerbum Luxuriae.' Aen. xi. 28: 'funere mersit acerbo.'

650. *Maenalio deo*] Pan, who, as in ii. 271, seqq., inf. 762, is confounded with Faunus.

651. *animo quieto*] i. e. 'animo quiescentis, non auribus, accepta.' *Animo* is, of course, the dative. All sudden impulses proceeding from

Prima cadit Fauno, leni cadit altera Somno;
Sternitur in duro vellus utrumque solo.
Bis caput intonsum fontana spargitur unda,
Bis sua faginea tempora fronde tegit.
Usus abest Veneris; nec fas animalia mensis
Ponere, nec digitis anulus ullus inest.
Veste rudi tectus supra nova vellera corpus
Ponit, adorato per sua verba deo.
Interea placidam redimita papavere frontem
Nox venit, et secum somnia nigra trahit.
Faunus adest, oviumque premens pede vellera duro
Edidit a dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum:
Det sacris animas una necata duas.
Excutitur terrore quies; Numa visa revolvit,
Et secum ambages caecaque jussa refert.
Expedit errantem nemori gratissima conjunx,
Et dixit, Gravidae posceris exta bovis.

unaccountable causes, and hence also secret revelations in the silence of night, were attributed to Pan. See ii. 286.

654. *Sternitur*] The idea seems to be borrowed from Virgil, Aen. vii. 81—95, where Latinus, wishing to consult the oracle of Faunus, 'caesarum ovium sub nocte silenti Pellibus incubuit stratis, somnosque petivit.' It was called 'incubatio,' Cic. de Div. i. xliii. The practice seems to have been derived from the idea that animals, or even parts of them, if dead, were a medium between mankind and the god who was the author of their instincts. 'Ovid transfers some of the points to be observed in order to obtain the oracle on the Albunea, to the oracle on the Aventine. Both may have had much in common, but from the story which he relates of Numa, it seems to be clear that on the Aventine certain different ceremonies also were observed.' (Dict. of Antiq., art. *Oraculum*.) Pausanias relates a similar usage with respect to the oracle of Amphiaraus, i. 34. 3: *θύουσι δὲ καὶ αὐτῷ καὶ πᾶσιν, ὅσοις ἐστὶν ἐπὶ ταὐτὸ τὰ ὀνόματα· προεξειργασμένων δὲ τούτων, κριὸν θύσαντες αὐτῷ, καὶ τὸ δέρμα ὑποστρωσάμενοι, καθεύδουσιν ἀναμένοντες δήλωσιν ὀνείρατος.*

655. *caput intonsum*] 'Quia tum nondum tonderi solebant Romani.' *Gierig.* Supra, ii. 30: 'intonsos avos.'

657. *Usus Veneris*] See ii. 330.

658. *anulus*] 'Nempe incubantes soluti esse debebant omni vinculo cinctus, calceorum, annulorum.' *Gierig.*

660. *sua verba*] Compare ii. 542: 'adde preces positis et sua verba focis.'

664. *dextro*] 'Quia propitius monet quid agendum sit.' *Gierig.*

666. *animas duas*] The mother and the young one yet unborn. Supra 637.

669. *conjunx*] Egeria (iii. 154).—*Expedit errantem*, sc. Numam; oraculum interpretatur dubitanti, haerenti.

670. *posceris exta*] On the construction see iii. 491.

Exta bovis dantur gravidae; felicior annus
Provenit, et fructum terra pecusque ferunt.
Hanc quondam Cytherea diem properantius ire
Jussit, et admissos praecipitavit equos,
Ut titulum imperii cum primum luce sequenti
Augusto juveni prospera bella darent.
XVI. KAL. 16TH.
Sed jam praeteritas quartus tibi Lucifer Idus
Respicit; hac Hyades Dorida nocte tenent.
XIII. KAL. 19TH.
Tertia post Hyadas cum lux erit orta remotas,
Carcere partitos Circus habebit equos.
Cur igitur missae vinctis ardentia taedis
Terga ferant vulpes, causa docenda mihi.
Frigida Carseoli nec olivis apta ferendis
Terra, sed ad segetes ingeniosus ager.

674.] Admissos, 'urged to their full speed,' *ἐφειμένους*. Hes. Scut. Herc. 307, *ἡνίοχοι βεβαῶτες ἐφ-ίεσαν ὠκέας ἵππους*. Gierig has *aetherios*, with many MSS.

675. *titulum imperii*] The title of Imperator, which implied supreme and absolute command of all the citizens in their military relation of centuriae, though he affected to use it 'civiliter.' Augustus was not the first who assumed it, for Julius Caesar had adopted it. Gierig dates the above event A. U. C. 724. Merkel, from Dio 52. 41, assigns it to his fifth consulship (725): but Ritter on Tac. Ann. i. 9, shows that it was differently reckoned by other writers.

678. *Dorida*] Here used for the sea, as in Virg. Ecl. x. 5: 'Doris amara suam non intermisceat undam.' She was daughter of Oceanus, and wife of Nereus, Hesiod. Theog. 241.

680. *Circus*] From this verse, compared with 711, it is clear that the Cerealia lasted from April 12th to 19th inclusive, and that not only the Megalesia (sup. 187) and the Floralia (v. 189) but the Cerealia were brought to a conclusion by exhibitions in the Circus. See sup. 391, which Gierig erroneously ascribes to the latter festival, and thence concludes that the Circus was open from the first day to the last.—*Carcere.* This word is rarely used in the singular when it signifies the enclosed spaces or stalls at the end of the Circus, from which the horses were let out by suddenly and simultaneously removing the barriers. Georg. i. penult., 'ut cum carceribus sese effudere quadrigae.' But in Trist. v. 9. 29, we have, 'Utque fores nondum reserati carceris acer Nunc pede, nunc ipsa fronte lacessit equus;' and in Virg. Georg. iii. 104, 'ruunt effusi carcere currus.'—*partitos* is here passive, as is frequently the case with the past participles of deponents.

683. *Carseoli*] This conjecture of Heinsius is adopted by Merkel from one of the best MSS. The common reading is *Carseolis.* This place was on the high ground between Rome and the territory of the Peligni, on the via Valeria. It is described as a good soil for corn, not, as Gierig thinks, without reason and 'obiter tantum,' but to prepare the reader to conceive the amount of damage done by the accident described. Keightley objects that Carseoli could not

Hac ego Pelignos, natalia rura, petebam,
Parva, sed assiduis uvida semper aquis.
Hospitis antiqui solitas intravimus aedes;
Dempserat emeritis jam juga Phoebus equis.
Is mihi multa quidem, sed et haec, narrare solebat,
Unde meum praesens instrueretur opus:
Hoc, ait, in campo, campumque ostendit, habebat
Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
Seu curvae falcis, sive bidentis erat.
Haec modo verrebat stantem tibicine villam,
Nunc matris plumis ova fovenda dabat;
Aut virides malvas, aut fungos colligit albos,
Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet brachia telis,
Adversusque minas frigoris arma parat.
Filius hujus erat primo lascivus in aevo,
Addideratque annos ad duo lustra duos.
Is capit extremi vulpem convalle salicti;
Abstulerat multas illa cohortis aves.

have belonged to Rome when the Cerealia were instituted. It was enough for the Romans to enjoy the fun of the fox-hunt in the Circus, perhaps as an interlude between the heats (Merkel, p. clxi), and to find an apology for it by a tale from the nearest corn-land. Nor can we wonder that so frivolous an affair is no where else recorded. Ovid was likely to mention it as having happened in his native soil.

690. *Unde*] This refers to *multa quidem;* and the subjunctive shows that the old man was consulted with especial view to embodying his information in the books of the Fasti.

694. *curvae falcis*] Keightley understands by this a *sickle.* Gierig more correctly compares Georg. i. 155: 'aut ruris opaci Falce premes umbras.'

695. *stantem tibicine*] 'Supported on props.' Juv. iii. 193: 'nos urbem colimus tenui tibicine fultam.' —*villam* (for *viculam*), here used simply for 'a homestead,' in its proper sense, as the residence of the proprietor on his estate. Such were called 'villae rusticae,' as opposed to the suburban residences, which corresponded to our meaning of the term. Most MSS. give *telam* or *pratum.*—*ova fovenda*, &c. This is mentioned on account of 704.

697. *fungos*] 'Ancipites fungi' are mentioned as forming part of the client's dinner in Juvenal, v. 146, and as contrasted with the *boletus* of the lordly host, and also in Martial, iii. 60. 5: 'Sunt tibi boleti: fungos ego sumo suillos.' Whatever species of mushroom is meant, they were evidently held in small estimation.

699. *telis*] by weaving cloth.

704. *cohortis*] *cors, cohors,* Angl. *court,* connected with χόρτος (whence also *hortus*), was properly an inclosed space or yard, in which fowls were cooped up, or even cattle (Varro, L. L. v. § 88).

Captivam stipula fenoque involvit, et ignes
Admovet; urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros;
Damnosis vires ignibus aura dabat.
Factum abiit, monimenta manent; nam vivere captam
Nunc quoque lex vulpem Carseolana vetat.
Utque luat poenas gens haec, Cerealibus ardet,
Quoque modo segetes perdidit, ipsa perit.

XII. KAL. 20TH.

Postera cum veniet terras visura patentes
Memnonis in roseis lutea mater equis,
De duce lanigeri pecoris, qui prodidit Hellen,
Sol abit; egresso victima major adest.
Vacca sit an taurus, non est cognoscere promptum:
Pars prior apparet; posteriora latent.
Seu tamen est taurus, sive est hoc femina signum,
Junone invita munus amoris habet.

XI. KAL. 21ST.

Nox abiit oriturque Aurora; Palilia poscor.
Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
Prosequor officio si tua festa pio.
Certe ego de vitulo cinerem stipulasque fabales,

709. *vivere captam*] This reading, which affords plain and appropriate sense, is only found in two or three MSS., and those not of the best. The great majority have *dicere certam*. One of the oldest gives *curtam*; whence Merkel has ventured upon the improbable correction *de cruce curtam*, and *necat* in the next verse for *vetat*.

716. *victima major*] Georg. ii. 146: 'et maxima taurus victima.' The sun passes from Aries into Taurus.

719.] 'Whether it be Io changed into a cow, or the bull which carried Europa, it is against the will of Juno that it was thus rewarded for the amours of Jove.' See v. 619.

721. *Palilia*] Keightley seems right in retaining this reading against Merkel, who edits *Parilia* from one of the best copies. For Ovid evidently connects the name of the feast with that of the goddess Pales. Both ways of writing the word are found in the best writers. Propertius v. (iv.) 1. 19: 'Annuaque accenso celebrare Parilia feno;' where see the note. Varro, L. L. vi. § 15: 'Palilia dicta a Pale, quod ei feriae, ut *Cerealia* a Cerere.' Others, it appears, considered the word to come from *pario*. See inf. 746. Gierig properly observes, that Ovid would, after his usual custom, have assigned some reason for the latter orthography, had he recognized it.—*poscor*, see sup. 670.

725. *stipulas fabales*] 'Beanstalks,' probably reduced to ashes. Cf. 734. Whether this straw was preferred for the bonfires (for it gives out much smoke and consumes

Saepe tuli plena februa casta manu.
Certe ego transilui positas ter in ordine flammas,
Udaque rorantes laurea misit aquas.
Mota dea est, operique favet. Navalibus exit
Puppis; habent ventos jam mea vela suos.
I, pete virginea, populus, suffimen ab ara:
Vesta dabit; Vestae munere purus eris.
Sanguis equi suffimen erit, vitulique favilla;
Tertia res durae culmen inane fabae.
Pastor, oves saturas ad prima crepuscula lustra:
Unda prius spargat, virgaque verrat humum.
Frondibus et fixis decorentur ovilia ramis,
Et tegat ornatas longa corona fores.
Caerulei fiant vivo de sulfure fumi;
Tactaque fumanti sulfure balet ovis.
Ure mares oleas taedamque herbasque Sabinas,
Et crepet in mediis laurus adusta focis;

slowly), or whether the Pythagorean theory about beans suggested their use, is uncertain. The latter is not improbable. Man has in all times had a vague instinct for human expiatory sacrifices; and beans might have been fancifully considered as the nearest inanimate substitute. See inf. v. 436; vi. 170.

726. *februa*] See ii. 19—30.

727. *transilui flammas*] This custom, Keightley remarks, has been kept up to this day in Ireland and Scotland; an argument, perhaps, that it was from the Italian Celts that the Romans derived it.

729. *Mota dea est*] See sup. 15.

733. *Sanguis equi*] On the October horse see on Propert. v. (iv.) l. 20: 'qualia nunc curto lustra novantur equo.' The horse was killed in October, and the coagulated blood collected by cutting off the tail was preserved in the temple of Vesta to form, with other ingredients, a *suffimen*, or fumigation for purifying the people on the Palilia.

736. *Unda*] It is customary to sprinkle a floor before sweeping it; hence the two acts are often joined. In the Ion of Euripides we find the youthful keeper of the temple using a bough of bay for both purposes. vv. 105. 115. 145, &c. Compare inf. v. 677.

738. *longa corona*] Festoons of flowers.

739. *vivo de sulfure*] The Greek θεῖον or θέειον, so often mentioned in the Epic poets as used for purifying houses, &c. Tibullus, i. 5. 11: 'ipseque ter circum lustravi sulphure puro.' Theocr. xxiv. 95, καθαρῷ δὲ πυρώσατε δῶμα θείῳ. It is called *vivum*, perhaps, from its peculiar property of smouldering, or because it is found in a virgin or native state; as *vivum saxum* means growing or undisturbed rock, i. e. not artificially disposed. Cf. inf. 778.

741. *mares oleas*] The epithet is of uncertain origin; perhaps from oil being principally used by men in the gymnasium and the bath. Virgil has 'mascula thura,' Ecl. viii. 65, which is still more difficult to explain.—*taedam*. Pieces of resinous pine-wood. See on ii. 558. Pliny appears to consider it as a particular tree, *pinus sylvestris*, or more probably *pinus pinea*, the stone pine.—*crepet*. See on i. 76.

Libaque de milio milii fiscella sequatur:
  Rustica praecipue est hoc dea laeta cibo.
Adde dapes mulctramque suas; dapibusque resectis
  Silvicolam tepido lacte precare Palen.
Consule, dic, pecori pariter pecorisque magistris:
  Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacra,
  Pabulaque e bustis inscia carpsit ovis;
Si nemus intravi vetitum, nostrisve fugatae
  Sunt oculis nymphae, semicaperve deus;
Si mea falx ramo lucum spoliavit opaco,
  Unde data est aegrae fiscina frondis ovi;
Da veniam culpae: nec, dum degrandinet, obsit
  Agresti fano supposuisse pecus;

743. *sequatur*] 'Attend,' 'accompany.' See i. 187.

744. *dapes suas*] On *suas*, see supra 660. The banquet here meant is clearly the rustic feast of cakes and milk, for no blood was allowed to be shed on that day. Propert. v. (iv.) 4. 76: 'cum pagana madent fercula deliciis.' These cakes were *resectae*, i. e. *sectae*, cut into squares or quarters like the Roman *quadra*, and our gingerbread and cross buns, both of which have their origin from the *quadra*, with a symbolical meaning, in the latter case, subsequently attached. Compare Hesiod, Opp. 442, ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον.

746. *Palen*] So Merkel has edited, though many good MSS. have *Palem*. He records an ingenious conjecture (p. ccix) that Pales, who is sometimes masculine, sometimes a goddess, is the Latin form of Φαλῆς, whom Aristoph. Acharn. 263, calls ἑταῖρου Βακχίου.

749. *sacro*] The ellipse of *loco* is not uncommon, as τόπῳ is often similarly to be supplied in Greek. Many MSS. give *sacra*. The list of innocent sins which follows curiously illustrates both the superstitious fears and the trifling observances of a primitive pastoral life. There is moreover a touching simplicity throughout the whole petition, which affords a strong contrast to the frightful depravity of civilized Rome as described in the pages of Juvenal and Martial.

754. *fiscina frondis*] 'A hamper of leaves.' In countries where grass is less plentiful than with us, sheep, goats, and cattle are still fed in great measure on the foliage and succulent twigs of trees. See Virg. Georg. i. 266; ii. 435. Ecl. x. 30. The Greeks called this συρφετός. Sc Hesiod, Opp. 606, χόρτον δ' ἑσκομίσαι καὶ συρφετόν, i. e. leaves mixed with weeds, grass, clippings of trees—'rubbish.' Theocr. xi. 73, θαλλὸν ἀμάσας ταῖς ἄρνεσσι φέροις. The excuse for trespassing in this case is that a sheep was sick, and ordinary food would not suffice for it. *Fiscina* seems to have been a basket of large size, for Pliny, N. H. xviii. 31 (quoted by Gierig), speaks of filling four *fiscinae* as a good day's work.

755. *degrandinet*] This reading, found only in three MSS., is admitted by Merkel in place of the vulgate *degrandinat*, 'while the hail is falling.' The sense rather perhaps requires, 'until the hail is over.' On *dum* with the subjunctive, see ii. 263, and compare *dedoluisse*, iii. 480, *desaevio*, *detumesco*, &c.

Nec noceat turbasse lacus. Ignoscite, nymphae,
Mota quod obscuras ungula fecit aquas.
Tu, dea, pro nobis fontes fontanaque placa
Numina; tu sparsos per nemus omne deos.
Nec Dryadas, nec nos videamus labra Dianae
Nec Faunum, medio cum premit arva die.
Pelle procul morbos. Valeant hominesque gregesque;
Et valeant vigiles, provida turba, canes.
Neve minus multos redigam, quam mane fuerunt,
Neve gemam referens vellera rapta lupo.
Absit iniqua fames. Herbae frondesque supersint,
Quaeque lavent artus, quaeque bibantur, aquae.
Ubera plena premam; referat mihi caseus aera,
Dentque viam liquido vimina rara sero;
Sitque salax aries, conceptaque semina conjunx
Reddat, et in stabulo multa sit agna meo;
Lanaque proveniat, nullas laesura puellas,
Mollis, et ad teneras quamlibet apta manus.

757. *lacus*] The tanks or cisterns artificially constructed for containing water, λάκκοι. See on Propert. iii. 5. 12. A natural pond or reservoir may also be meant. In hot countries, where water is scarce, it frequently happens that the foremost animals are huddled together in the pond in their eagerness to drink, so as to render it mere liquid mud for those which come next.

761. *labra Dianae*] Properly 'bathing tubs,' then generally any basins large enough for immersion. The word seems an abreviation of *lavacrum*, *lav'crum*. The story of Actaeon and Diana is here alluded to. See Met. iii. 161. Her. xxi. 177: 'Prisco seculo mortales impune cernere poterant Deas, etiam nudas.' Propert. iii. 11. (iv. 13.) 38: 'Seriore poena afficiebantur, qui deos invitos viderant.' *Gierig.*

762. *Faunum*] i. e. Pan. See ii. 267. The idea of waking Pan when he was taking his siesta, or noon-day nap in the fields, is borrowed from Theocritus, i. 15.—*premit arva* 'cubat in arvis.' *Gierig.*

769. *caseus*] Virg. Ecl. i. 35:—

'Quamvis——
Pinguis et ingratae premeretur caseus urbi,
Non unquam gravis aere domum mihi dextra redibat.'

770. *sero*] The whey or buttermilk which drained from the curd after being placed on a sieve of wickerwork or rushes. The use of the latter is still retained in making cream cheeses. Tibull. ii. 3. 15:—

'Tunc fiscella levi detexta est vimine junci,
Raraque per nexus est via facta sero.'

These sieves, mats, or baskets were called *calathi*, or *fiscellae*, Virg. Ecl. x. 71; Georg. iii. 402, which latter must not be confounded with *fiscina*, supr. 754, compared with 743.

771. *salax*] Connected (through *salio*) with ἅλλεσθαι. The Greeks used θρώσκειν in this sense.

774. *quamlibet*] Though this word rarely follows the epithet which it qualifies it seems better to under-

Quae precor, eveniant: et nos faciamus ad annum
  Pastorum dominae grandia liba Pali.
His dea placanda est: haec tu conversus ad ortus
  Dic quater, et vivo perlue rore manus.
Tum licet, apposita, veluti cratere, camella,
  Lac niveum potes purpureamque sapam;
Moxque per ardentes stipulae crepitantis acervos
  Trajicias celeri strenua membra pede.
Expositus mos est, moris mihi restat origo:
  Turba facit dubium, coeptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis
  Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum
  Sunt duo discordes, ignis et unda, dei,

stand *quamlibet teneras* than *quamlibet apta* for 'aptissima,' with Gierig.

775. *ad annum*] Probably for *quotannis*, κατ' ἐνιαυτόν. Gierig takes it for *anno praeterlapso*.

777. *ad ortus*] Thus Aeneas prays with his face to the rising sun, Aen. viii. 68, and 'vota deum victor primo persolvit Eoo,' *ib.* xi. 4. The custom of facing the east was not introduced, but only adopted, by the Christians. It originated in Persian or Indian notions of sun-worship. See on i. 54. Aesch. Agam. 502. The Jewish usage of turning towards the temple was a modification of it. The long-prevalent practice of burying the dead towards the east is mentioned as Athenian by Aelian, Var Hist. v. 14.

779. *camella*] A wooden bowl, used for a mixer, or *crater*. The ancients drank their wine precisely as we drink punch. It was mixed with water in a bowl, placed in the centre, and served out by ladlesfu', *cyathi*. In this case the rustics used milk instead of water.—*sapam* is new wine boiled down to a third of the quantity, while *defrutum* was boiled to half. The process of boiling down the *mustum* is represented in a fresco from Herculaneum (Raccolta di Museo Borbonico, Plate 31), where a boy is stirring a caldron placed over a sort of brazier; a wine press, worked by hammering in wedges, forming part of the design. (Pliny, N. H. xiv. 9. 11.)

781. *stipulae*] See above, 727. This word, which seems a diminutive from *stirps* or *stipes* (*i* however is long in the latter), is clearly our word 'stubble.'

784. *Turba*] The number of different opinions. It is of course impossible to say whether so rude and primitive a custom really had any symbolical meaning, or originated in the boisterous sport of shepherds. As regards the bonfires, the latter supposition will sufficiently account for them.

785. *vitium Excoquit*] 'Gets rid of the dross.' Virg. Georg. i. 89: 'sive illis omne per ignem excoquitur vitium.'—*duce*, i. e. 'pastore.' For, as Keightley observes, it is a common custom in the south to lead rather than to drive sheep. And it appears from Tibullus, i. 1. 35, that the shepherd was purified as well as his flock.

787.] The order of the words is: 'an, quia duo discordes dei sunt semina cunctarum rerum.' See i. 105. Fire and water were not the sole elements of the ancients, but they were in more direct opposition than any others, and every substance was supposed to involve

Junxerunt elementa patres aptumque putarunt
  Ignibus et sparsa tangere corpus aqua?
An, quod in his vitae causa est, haec perdidit exul,
  His nova fit conjunx, haec duo magna putant?
Vix equidem credo, sunt qui Phaëthonta referri
  Credant et nimias Deucalionis aquas.
Pars quoque, cum saxis pastores saxa ferirent,
  Scintillam subito prosiluisse ferunt:
Prima quidem periit; stipulis excepta secunda est.
  Hoc argumentum flamma Palilis habet?
An magis hunc morem pietas Aeneïa fecit,
  Innocuum victo cui dedit ignis iter?
Num tamen est vero propius, cum condita Roma est,
  Transferri jussos in nova tecta Lares,
Mutantesque domum tectis agrestibus ignem
  Et cessaturae supposuisse casae,
Per flammas saluisse pecus, saluisse colonos?
  Quod fit natali nunc quoque, Roma, tuo.
Ipse locum casus vati facit. Urbis origo
  Venit: ades factis, magne Quirine, tuis.

them. Compare Met. i. 432. Aesch. Ag. 634. Varro, L. L. v. § 59.

791. *vitae causa*] i. e. vitae origo. They thought that fire and moisture combined to create life. 'Igneus est ollis vigor et caelestis origo seminibus.' Virg. Aen. vi. 730.

792. *nova fit conjunx*] The marriage torch and the lustral water are well known, as the 'ignis et aquae interdictio' was the denying permission to live in a country, and therefore a sentence of banishment. Propert. v. (iv.) 3. 13—15. Varro, L. L. v. § 61: 'duplex causa nascendi ignis et aqua; ideo ea nuptiis in limine adhibentur quod conjungit.'

795. *ferirent*] Merkel adopts this reading from very good MSS. The majority give *feribant*. Cf. *audibat*, iii. 757; *nutribant*, Aen. vii. 485.

801. *Num tamen*] This is another suggestion; and Keightley adds, 'the most probable one in the poet's eyes.' *Num*, it is well known, expects a negative answer, and means, 'Surely it is not, is it?' Hence it is sometimes equivalent to a simple negative statement, as Virg. Aen. vii. 295: 'num capti potuere capi?' i. e. 'though captured they are not yet captives.' In the present passage, *num* has just so much ambiguity as to stand for *fortasse tamen*. Many MSS. give *nunc*, or *hoc tamen*.—*jussos*, i. e. *esse*. The subject to *supposuisse* is not *Lares* (though Merkel seems by his punctuation to imply this), but *incolas*.

804. *cessaturae*] 'About to be given up.' The Trojan gods imported by Aeneas were transferred from the first settlements to the newly-built city.

805.] With *saluisse* understand *et*.

806. *natali tuo*] The feast of the Palilia.

807. *casus*] If the text be right, this bears a somewhat unusual meaning. The sense is, 'The occasion of the festival gives scope to the poet to

Jam luerat poenas frater Numitoris et omne
Pastorum gemino sub duce vulgus erat:
Contrahere agrestes et moenia ponere utrique
Convenit; ambigitur, moenia ponat uter.
Nil opus est, dixit, certamine, Romulus, ullo.
Magna fides avium est; experiamur aves.
Res placet: alter init nemorosi saxa Palati,
Alter Aventinum mane cacumen init.
Sex Remus, hic volucres bis sex videt ordine: pacto
Statur, et arbitrium Romulus urbis habet.
Apta dies legitur, qua moenia signet aratro.
Sacra Palis suberant, inde movetur opus.
Fossa fit ad solidum, fruges jaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo, plenaeque imponitur ara,
Et novus accenso fungitur igne focus.
Inde premens stivam designat moenia sulco;
Alba jugum niveo cum bove vacca tulit.

describe the foundation of Rome.' There is another reading, but of little authority, *ipse locus causas*, &c.

809. *frater Numitoris*] Amulius. See iii. 67.

812. *utrique Convenit*] 'Both are agreed that a city is to be built; the only question is, whether of the two is to be the founder.' Gierig explains *convenit* by 'complacet ex pacto.' The simpler sense seems sufficient. See Livy i. 6.

814. *fides*] 'Reliance,' i. e. popular belief in. See on iv. 204. The account is from Ennius, ap. Cic. de Div. i. 48.

815. *Palati*] Palatium (often in the plural *Palatia*, Propert. v. (iv.) 9. 3), Παλλαντεῖον, was at first the sole site of Rome, which was subsequently extended to the ancient Septimontium, though for a long time this term comprised only the Palatine and certain elevated points on the Caelian and Esquiline hills, on which the Etruscans dwelt; while the settlement on the Capitol and the Quirinal was Sabine, and entirely distinct.

822. *terra*, &c.] '*Fossam* illam *mundum* vocabant, in eamque et primitias omnium rerum et particulas terrae, ex qua quisque regione venerat, commixtas deferebant.' *Gierig.* Hence our word '*mound*.'

824. *fungitur*] 'Fungi' is 'to go through with any thing,' 'to get quit of it,' from *φυγγάνω* (*Varronianus*, p. 390), so that an altar is here said to have the sacred fire burnt out upon it. The MSS. generally give *finditur*, *funditur*, or *fingitur*.

826. *alba vacca*] Varro, L. L. v. § 143: 'Oppida condebant in Latio Etrusco ritu, ut multa; id est, junctis bobus, tauro et vacca interiore, aratro circumagebant sulcum. Hoc faciebant religionis causa die auspicato, ut fossa et muro essent muniti. Terram unde exculpserant, *fossam* vocabant, et introrsum jactam *murum*' (qu. *mundum*). Plut. Quaest. R. § 27: οἱ πόλιν ἀπ' ἀρχῆς κτί-

Vox fuit haec regis: Condenti, Juppiter, urbem,
Et genitor Mavors, Vestaque mater ades,
Quosque pium est adhibere deos, advertite cuncti:
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic aetas dominaeque potentia terrae:
Sitque sub hac oriens occiduusque dies.
Ille precabatur; tonitru dedit omina laevo
Juppiter, et laevo fulmina missa polo.
Augurio laeti jaciunt fundamina cives,
Et novus exiguo tempore murus erat.
Hoc Celer urget opus, quem Romulus ipse vocarat;
Sintque, Celer, curae, dixerat, ista tuae:
Neve quis aut muros, aut factam vomere fossam
Transeat; audentem talia dede neci.
Quod Remus ignorans, humiles contemnere muros
Coepit, et, His populus, dicere, tutus erit?
Nec mora, transiluit. Rutro Celer occupat ausum;
Ille premit duram sanguinolentus humum.
Haec ubi rex didicit, lacrimas introrsus obortas
Devorat et clausum pectore vulnus habet.
Flere palam non vult exemplaque fortia servat,
Sicque meos muros transeat hostis, ait.
Dat tamen exequias: nec jam suspendere fletum
Sustinet, et pietas dissimulata patet;
Osculaque applicuit posito suprema feretro,
Atque ait, Invito frater adempte, vale!

ζοντες, ὅσον ἂν μέλλωσι τόπον ἀνοικοδομεῖν, ἐπίασιν ἀρότρῳ, βοῦν ἄρρενα καὶ θήλειαν ὑποζεύξαντες. 'The spaces left for the gates,' he adds, 'were excluded from the sacred limit, by taking off the ploughshare, and carrying the plough over' (*porta a portando*).

837. *Celer*] A feigned character, the representative or Eponym of the Celeres, or knights of Romulus. —*vocarat;* 'had so named,' from the quickness and activity he displayed.

839. *neve quis*] He had given a general order, without any idea either that his own brother would violate it, or that Celer would, in such case, act according to the letter of it.

843. *occupat*] See i. 575.—*Rutro* is the correction of Heinsius. The MSS. give *ultro* or *retro*. Varro, L. L. v. § 134: '*rutrum* ruitrum, a ruendo,' i. e. a spade or shovel to level and remove earth.

848. *sicque*, &c.] 'So perish every enemy who shall cross my walls.' This is said, not that he reckoned Remus an enemy, but to justify his orders on the subject.—*nec jam*, &c., 'and no longer,'—upon which exhibition of feeling the affection he had 'disguised' under the plea of stern duty becomes evident to all. Compare v. 471.

Arsurosque artus unxit. Fecere, quod ille,
Faustulus, et maestas Acca soluta comas.
Tum juvenem nondum facti flevere Quirites;
Ultima plorato subdita flamma rogo est.
Urbs oritur, quis tunc hoc ulli credere posset?
Victorem terris impositura pedem.
Cuncta regas, et sis magno sub Caesare semper,
Saepe etiam plures nominis hujus habe;
Et quoties steteris domito sublimis in orbe,
Omnia sint humeris inferiora tuis.

IX. KAL. 23RD.

Dicta Pales nobis; idem Vinalia dicam:
Una tamen media est inter utramque dies.
Numina vulgares Veneris celebrate puellae;
Multa professarum quaestibus apta Venus.

854. *Faustulus—Acca*] See iii. 55. The mourners consisted of the shepherd and his wife, who had brought up the twins, and the people of the new city, not yet called by the general name of *Quirites*, who, properly speaking, formed the Sabine settlement distinct from Rome (supra 815).

858. *terris*, &c.] See vi. 360.

860. *plures*] This is evidently added, because *semper* in the preceding verse could not apply to Augustus alone. Keightley is wrong in explaining it 'still, i. e. a long time.'

862. *humeris*] The idea of superiority is conveyed by relative stature. To be taller by head and shoulders was to display the power of controlling the multitude.

863. *Vinalia*] Varro, L. L. vi. § 16: '*Vinalia* a vino. Hic dies Jovis non Veneris; hujus rei cura non levis in Latio; nam aliquot locis vindemiae primum ab sacerdotibus publice fiebant, ut Romae etiam nunc; nam flamen Dialis auspicatur vindemiam, et ut jussit vinum legere, agna Jovi facit, inter quojus exta caesa et porrecta flamen primus vinum legit.' *Ibid.* § 20: *Vinalia Rustica* dicuntur ante diem xiv. Kalendas Septembres, quod tum Veneri dedicata aedes et horti ei deae dicantur, ac tum fiunt feriati olitores.' It is clear from these extracts, not only that there were two distinct *Vinalia*, but that they were ordinarily confounded, as the poet has done. But Festus (quoted by Merkel, p. xlvii) speaks of the second or autumnal Vinalia as sacred to both Jupiter and Venus; whence it is evident that the ancients themselves entertained different opinions. Whether the name of the feast is from *vinum* or *Venus* is also a matter of dispute. Perhaps the former Vinalia, which fell in the month of Venus, were originally sacred to that goddess, either alone or in conjunction with Jove; the latter, occurring in autumn, can hardly have been unconnected with the vintage. See inf. 893.

865. *vulgares puellae*] 'meretrices;' who are called *professae* because they were required to give ... their names, and were formally registered as such. But the poet slightly changes the meaning by adding *multa*. A *matrona* would be said 'unum amorem profiteri.' Cf. vi. 573.

Poscite thure dato formam populique favorem;
Poscite blanditias, dignaque verba joco:
Cumque sua dominae date grata sisymbria myrto,
Textaque composita juncea vincla rosa.
Templa frequentari Collinae proxima portae
Nunc decet; a Siculo nomina colle tenent.
Utque Syracusas Arethusidas abstulit armis
Claudius et bello te quoque cepit, Eryx,
Carmine vivacis Venus est translata Sibyllae,
Inque suae stirpis maluit urbe coli.
Cur igitur Veneris festum Vinalia dicant,
Quaeritis, et quare sit Jovis ista dies.
Turnus an Aeneas Latiae gener esset Amatae,
Bellum erat: Etruscas Turnus adorat opes.
Clarus erat sumptisque ferox Mezentius armis,
Et vel equo magnus, vel pede major erat.
Quem Rutuli Turnusque suis adsciscere temptant
Partibus. Haec contra dux ita Tuscus ait:
Stat mihi non parvo virtus mea. Vulnera testor,
Armaque, quae sparsi sanguine saepe meo:
Qui petis auxilium, non grandia divide mecum
Praemia de lacubus proxima musta tuis.
Nulla mora est operae; vestrum dare, vincere nostrum est.
Quam velit Aeneas ista negata mihi!

869. *sisymbria*] This was probably one of the fragrant labiate plants; perhaps savory or a species of mint. On the *coronae sutiles*, see v. 335.

871. *Templa*] The temple of Venus Erycina (Hor. Od. i. 2. 33) 'ad portam Collinam,' dedicated A.U.C. 571. See Livy xl. 34. There was another temple of the same name on the Capitol, built by order of the Sibylline books in the year 536, when the worship of the goddess was transferred to Rome from Eryx, a famous mountain promontory in Sicily. The poet has fallen into some confusion, for he refers this event to the taking of Syracuse by Claudius Marcellus four years later. The Claudius here mentioned is celebrated as 'Siculae victor telluris' by Propert. iii. (iv.) 18. 33.

875. *vivacis*] See on ii. 625.

882. *Et vel*, &c.] 'And though powerful even in cavalry, he was yet greater (*vel major*) in his infantry.' *Amata* was the wife of King Latinus. Mezentius, an ally of Turnus, was an Etruscan Lucumo, formerly King of Caere or Agylla. Virg. Aen. viii. 482, &c. He is described as 'contemptor divum,' *ibid.* vii. 648.

885. *Stat*] 'constat, *non parvo* pretio; bene de vobis merui.'

888. *lacubus*] The vats into which the grape juice flowed from the press were so called. Sup. iii. 558: 'inque cavos ierant tertia musta lacus.'

890. *Quam velit*, &c.] 'Aeneas will wish that my request had been refused, when he finds himself conquered by me.'

Annuerant Rutuli: Mezentius induit arma.
Induit Aeneas, alloquiturque Jovem:
Hostica Tyrrheno vota est vindemia regi;
Juppiter, e Latio palmite musta feres.
Vota valent meliora: cadit Mezentius ingens,
Atque indignanti pectore plangit humum.
Venerat autumnus, calcatis sordidus uvis;
Redduntur merito debita vina Jovi.
Dicta dies hinc est Vinalia. Juppiter illam
Vindicat, et festis gaudet inesse suis.

VII. KAL. 25TH.

Sex ubi, quae restant, luces Aprilis habebit,
In medio cursu tempora veris erunt,
Et frustra pecudem quaeres Athamantidos Helles,
Signaque dant imbres, exoriturque Canis.

Hac mihi Nomento Romam cum luce redirem,
Obstitit in media candida pompa via.

893. *Tyrrheno regi*] By Mezentius the Etruscan king. The ancients, as before observed, confounded Tyrrhenians and Etruscans. — The wines of Latium were the best in Italy, with the exception of the Falernian from Campania. The former produced the Caecuban, Formian, and Setine. Becker, Gallus, p. 492, carelessly asserts, that 'all the best wines grew in Campania.'— *Hosticus*, it may be added, seems to have been properly used as a distinctive epithet of *ager*, Varro, L. L. v. § 33.

902. *In medio cursu*] This is inconsistent with iii. 877: 'tempora nocturnis aequa diurna feres;' for the equinox is the middle of spring, March 26, or vii. Kal. April., not vii. Kal. Maii. Merkel explains the several mistakes in this passage, by supposing that it was written for the former month, when the Ram really does set, and rainy weather commences, but was transferred to the present place by some ignorant grammarian, because the legend of the ram had been just before related (iii. 851, seqq.), and that the distich, iii. 877, 878, was substituted in its place. Aries sets March 26, and the Dog-star iv. Cal. Maii, or April 28. Virgil, Georg. i. 218. Hence *exoritur Canis* in this place is a positive blunder.—*Signa dant imbres* is rather ambiguous. Gierig explains 'ostendunt se, cadunt.' We have 'signa dabunt imbres,' i. 316, where, as in the present case, the simplest sense seems to be, 'you will be apprised of the fact (i. e. the setting or rising) by the rain that usually falls at this time.'

905. *Nomento*] The Via Nomentana led into the territory of the Sabines, who seem to have introduced the worship of Robigo or Robigus, the god of mildew or blight. But according to the Fasti Praenestini (Merkel, p. cli) the grove of Robigo was on the Via Claudia, which lay quite in a different direction. Merkel attempts to solve the difficulty thus, though he admits that there may have been two distinct places and ceremonies: 'Fac viam Claudiam incoepisse ab

Flamen in antiquae lucum Robiginis ibat,
Exta canis flammis, exta daturus ovis.
Protinus accessi, ritus ne nescius essem.
Edidit haec Flamen verba, Quirine, tuus:
Aspera Robigo, parcas Cerealibus herbis,
Et tremat in summa leve cacumen humo.
Tu sata sideribus caeli nutrita secundis
Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est. Quae tu frumenta notasti,
Maestus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec imbres,
Nec sic marmoreo pallet adusta gelu,
Quantum, si culmos Titan incalfacit udos:
Tunc locus est irae, diva timenda, tuae.
Parce, precor, scabrasque manus a messibus aufer,
Neve noce cultis: posse nocere sat est.
Neu teneras segetes, sed durum amplectere ferrum,
Quodque potest alios perdere, perde prior.
Utilius gladios et tela nocentia carpes.
Nil opus est illis: otia mundus agit.
Sarcula nunc durusque bidens et vomer aduncus,
Ruris opes, niteant; inquinet arma situs

aliqua porta praeter Flaminiam, quae aut unicum, aut in libris pontificum Catulariae nomen habuerit, atque inde ad pontem Milvium perduxisse: si Ovidius Nomentana via relicta per actus semitasque hortos suos petiit, necesse est intra milliarium quintum viam Clodiam attigerit.' The Catularia porta is unknown: Festus says that near it dogs were sacrificed (*catuli*) to avert the evil influence of the dog-star. See inf. 936.

907. *Flamen*] i. e. 'Quirinalis,' inf. 910. See on ii. 282.

911. *Aspera*] From the roughness of the blight, which is believed to be a kind of fungus, he speaks of *leve cacumen* and *scabras manus*, inf. 921. Virg. Georg. i. 150: 'Mox et frumentis labor additus, ut mala culmos Esset Robigo.'

915. *notasti*] The word is used in a bad sense, like *habere notam*, to be degraded by the Censor's decision.

917. *Nec tantum — Quantum*] Compare Georg. ii. 376: 'Frigora nec tantum—quantum illi nocuere greges.'—On *adusta*, see i. 680.

919. *udos*] Gierig cites Pliny, N. H. xviii. 68. 3, in defence of this opinion, that a hot sun, suddenly drying the wet leaves, causes blight both in vines and corn. Elsewhere he thinks that dew in close valleys is in fault; but the opinion of the ancients on questions of this kind, which only the microscope can determine, is of no value.

923. *ferrum*] It is evident that they thought rust on metals was of the same nature as blight on plants. Virg. Georg. i. 495: 'exesa inveniet scabra robigine pila.'

926. *otia agit*] Cf. i. 68. Some good copies read *agat;* but the indicative conveys a compliment to Augustus.

Conatusque aliquis vagina ducere ferrum,
Astrictum longa sentiat esse mora.
At tu ne viola Cererem, semperque colonus
Absenti possit solvere vota tibi.
Dixerat: a dextra villis mantele solutis,
Cumque meri patera thuris acerra fuit.
Thura focis vinumque dedit, fibrasque bidentis,
Turpiaque obscaenae vidimus exta canis.
Tum mihi, Cur detur sacris nova victima, quaeris?
Quaesieram: causam percipe, Flamen ait:
Est Canis, Icarium dicunt, quo sidere moto
Tosta sitit tellus, praecipiturque seges.

928. *situs*] The word is from *sino*, and means (1) the spot where a thing is suffered to lie, the *site;* (2) the consequences of being allowed to lie by, decay, rust, mouldiness, &c. Compare with this passage Tibull. i. 10. 49, seqq.

933. *a dextra mantele*] A napkin or towel hung from his right hand. This was probably a common appendage to the officiating priest in a sacrifice. It is preserved to this day in the ecclesiastical vestment called the maniple, which was originally used for wiping the face or fingers.—*solutis villis*, with long and loose nap. Virgil has 'tonsis mantelia villis,' Georg. iv. 377, 'with closely shorn or well clipt nap;' and Horace (Epist. i. 1. 95), 'tunica pexa,' opposed to 'trita,' 'threadbare.'

934. *acerra*] A box to hold incense. Virg. Aen. vii. 745, 'farre pio et plena supplex veneratur acerra.' Hor. Carm. iii. 8. 2, 'Quid velint flores et acerra thuris plena, miraris.'

936. *obscaenae*] The word properly means that which is unsightly, disgusting, or offensive to the senses. Originally, it must have implied something startling, or brought violently and suddenly into view, from *ob* and *scena*. Varro, L. L. vii. § 96, defends the orthography, remarking that 'in pluribus verbis A ante E alii ponunt, alii non.' In § 97 he says, 'turpe ideo obscaenum, quod nisi in scaenam palam dici non potest.' It is used of dogs, Georg. i. 470; of an old woman, Aen. vii. 417; and frequently of birds. It must be observed that in hot countries dogs often present a very disgusting appearance, from the loss of hair by vermin or other causes. Horace has 'canis immundus,' Epist. i. 2. 26. See inf. v. 140. There seems to have been a general opinion that dogs were unclean animals: *οὐδὲ καθαρεύειν ᾤοντο παντάπασιν οἱ παλαιοὶ τὸ ζῶον*, Plut. Q. R. § 111.

939. *Icarium*] Properly it was the daughter of Icarius, Erigone, who had a dog, Μαῖρα (Apollodor. iii. 14. 7), afterwards changed into Canicula, which some identify with Sirius, others with Procyon (Hor. Od. iii. 29. 18) or the forerunner of the dog by eleven days.

940. *praecipitur*] Virg. Ecl. iii. 98: 'si lac praeceperit aestus, Ut nuper, frustra pressabimus ubera palmis.' Gierig rightly explains 'ante maturitatem arescit.' But in Propert. v. (iv.) 2. 11,—'seu quia vertentis fructum praecepimus anni,'—it seems to mean 'fructus primitias percipere,' though Merkel explains 'docere quomodo fructus percipiatur.' In Aen. x. 277 'litora praecipere' is for *occupare*. 'Praecepta' means 'advice taken before acting;' hence by the association of

Pro cane sidereo canis hic imponitur arae,
Et, quare pereat, nil nisi nomen habet.
IV. KAL. 28TH.
Cum Phrygis Assaraci Tithonia fratre relicto
Sustulit immenso ter jubar orbe suum,
Mille venit variis florum dea nexa coronis,
Scena joci morem liberioris habet.
Exit et in Maias sacrum Florale kalendas.
Tunc repetam: nunc me grandius urget opus.
Aufert Vesta diem; cognati Vesta recepta est
Limine: sic justi constituere senes.
Phoebus habet partem, Vestae pars altera cessit;
Quod superest illis, tertius ipse tenet.
State Palatinae laurus, praetextaque quercu
Stet domus. Aeternos tres habet una deos.

contrast 'praecipere' is said of him who gives, not of him who takes such advice.

943. *Tithonia*] Aurora, wife of Tithonus, who, properly speaking, was not *frater*, but a more distant relative of Assaracus. Ovid either follows another account, or wishes to include the latter in the pedigree of Augustus.

947. *Exit*] Not 'ends,' but 'is continued into,' 'overflows into.' Virg. Georg. i. 115, 'praesertim incertis si mensibus amnis abundans exit.' For in fact the Floralia extended to May 3. Compare v. 185: 'incipis Aprili, transis in tempora Maii.'—*joci*, &c. See v. 331.

949. *Vesta*] Augustus, as Pontifex Maximus (iii. 419), was bound to dwell near the temple of Vesta; so that either he must go to Vesta, or Vesta to him. He preferred the latter alternative, and gave up part of the Palatium (which in his time meant 'the palace;' see sup. 815) as a new temple of Vesta, whereas the old one stood on the Capitol, and was shared in common with Pallas. See vi. 455. For the new porticos and library built by Augustus as a temple of Apollo in the same pile, see Propert. iii. 23.—*cognati Limine*. Compare iii. 426.

953. *praetexta quercu*] See on. i. 614. Martial, viii. 82. 7:—

'Non quercus te sola decet, nec laurea Phoebi:
Fiat et ex hedera civica nostra tibi.'

Hence it appears that the custom was continued till the time of Domitian. Both the *quercus* and the *laurus* of the Palatium are mentioned Trist. iii. 1. 36—40. The two trees intertwined form a chaplet on the obverse of some of our more recent coins.

LIBER V.

Quaeritis unde putem Maio data nomina mensi?
  Non satis est liquido cognita causa mihi.
Ut stat et incertus qua sit sibi nescit eundum,
  Cum videt ex omni parte viator iter,
Sic, quia posse datur diversas reddere causas,
  Qua ferar ignoro, copiaque ipsa nocet.
Dicite, quae fontes Aganippidos Hippocrenes
  Grata Medusaei signa tenetis equi.
Dissensere deae; quarum Polyhymnia coepit
  Prima; silent aliae, dictaque mente notant.
Post chaos, ut primum data sunt tria corpora mundo,
  Inque novas species omne recessit opus,
Pondere terra suo subsedit, et aequora traxit,
  At caelum levitas in loca summa tulit.
Sol quoque cum stellis nulla gravitate retentus,
  Et vos lunares exsiluistis equi.

1.] 'Missa praefatione, statim de *Maii nomine* dicit. Resumit autem et latius tractat quod i. 41 verbo tetigerat. Quaestioni huic grammaticae plurimum dignitatis et gratiae addidit. Musas invocat, ut sibi nominis caussam aperiant, et cum tres potissimum caussae ferrentur, ipsas Musas inter se dissentientes fingit, et tres ita inducit, ut sententiam deinceps dicant. Ipse autem sub finem judicium suum cohibet. Ita loco huic dramatis formam dedit.' *Gierig.*

5. *diversas*] See on i. 132.

8. *Grata*] 'Quibus oblectantur, unde hauriunt Musae.' *Gierig.* Hesiod. Theog. 5, καί τε λοεσσάμεναι τέρενα χρόα Τερμησσοῖο, ἢ Ἵππου κρήνης, ἢ Ὀλμειοῦ ζαθέοιο κτλ. Pegasus sprang from the blood of Medusa, whence he is called in mock heroic strain 'Gorgoneus caballus,' Juven. iii. 118. — *signa* 'vestigia,' because the horses' hoof cleft the rock. *Aganippis* is here an adjective of Greek inflexion. Properly, Hippocrene and Aganippe were distinct springs.

10. *aliae*] For 'ceterae.'—*silent* cf. v. 56.

11. *tria corpora*] See i. 105. He mentions in this place only three elements, earth, air, and water. But the fourth, *ignis*, is included in *caelum;* and he enumerates the sun and moon, inf. 15. 16, as parts of the fiery aether. Cic. de Nat. Deor. i. 37. 103: 'locus suus est cuique proprius, ut terra infimum teneat, hanc inundet aqua, superior aeri, ignibus altissima ora reddatur.' *Ibid.* ii. 15. 41: 'ardor caelestis, qui aether vel caelum nominatur.'

15. *Sol quoque*] Not only the aether rose aloft by its lightness, but

Sed neque terra diu caelo, nec caetera Phoebo
Sidera cedebant: par erat omnis honos.
Saepe aliquis solio quod tu, Saturne, tenebas,
Ausus de media plebe sedere deus;
Et latus Oceano, quisquis deus advena, junxit,
Et Themis extremo saepe recepta loco est;
Donec Honor, placidoque decens Reverentia vultu
Corpora legitimis imposuere toris.

the sun and moon, being of fire, and less dense than the earth, also left it and 'started off,' *exsiluerunt*.

17. *terra caelo*] 'Miscet partes mundi et deos; illae enim e cosmographia antiqua personae erant divinae.' *Gierig*.

20. *de media plebe*] He borrows the notion of the populus, or original Roman citizens, and the *plebs*, afterwards admitted to the same rights, to express the *dii majorum gentium*, or elder Hesiodean divinities, and those of inferior grade.

21. *quisquis*] The MSS. appear to agree in *quisquam*, which, as Dr. Donaldson contends, *Varronianus*, p. 326, is a solecism, since *aliquis* (19) is 'some one,' *quisquam* 'any one at all,' which would have been correct only if *nec quisquam* had been used, or in an interrogation implying a negative (iv. 115). He reads the verse thus:—'Et latus Oceano, quisquis deus advena, junxit,' i. e. 'whatever god happened to come up.' Merkel has edited *quivis*. Lucretius indeed, i. 290, has 'volvitque sub undis Grandia saxa, ruit qua quidquam fluctibus obstat.' Perhaps however we should read *ruens, nec quidquam*, &c. On the whole, the balance of probability seems in favour of *quisquis* having been corrupted into *quisquam*, from a false view of the poet's meaning.—*Oceanus* was one of the elder gods, son of Earth and Uranus (Hesiod. Theog. 133).

22. *Et Themis*] This is the reading of Merkel from two or three second-rate copies. The rest (with one exception, *et Tethys*, which Keightley admits) gives *et Thetis*. The latter cannot be right; for the context requires that one of the superior and elder gods should be named, which Themis was (Hes. Theog. 135), and Tethys too (*ibid.* 136), but Thetis was not. Now *et Tethys* involves a double false quantity. Virg. Georg. i. 31: 'Teque sibi generum Tethys emat omnibus undis.' Hence in the Aldine the order is transposed, *Tethys et*, and this is the ordinary reading. In *latus junxit* and *extremo*—i. e. imo—*loco*, the places assigned to the guests at a Roman banquet are clearly alluded to.

24. *legitimis toris*] The idea evidently is, that Honour was wedded to Reverence, and their offspring was Majesty. 'By this term the Romans seem originally to have meant the dignity and power of the Populus Romanus, as distinguished from the *auctoritas* of the Senate. It was then applied to the dignity of magistrates and others, and finally was appropriated by the emperors.' *Keightley*. Dr. Arnold has the following valuable remark, Hist. of Rome, vol. i. p. 94: 'The most striking point in the Roman character, and that which has so permanently influenced the condition of mankind, was their love of institutions and of order, their reverence for law, their habit of considering the individual as living only for that society of which he was a member.' The absence of this feeling, so often in modern times mistaken for a love of liberty, may be traced in the *émeutes* which occasionally disturb the peace of Europe. The Romans

Hinc sata Majestas, quae mundum temperat omnem,
Quaque die partu est edita, magna fuit.
Nec mora: consedit medio sublimis Olympo,
Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et Metus. Omne videres
Numen ad hanc vultus composuisse suos.
Protinus intravit mentes suspectus honorum;
Fit pretium dignis, nec sibi quisque placet.
Hic status in caelo multos permansit in annos,
Dum senior fatis excidit arce deus.
Terra feros partus, immania monstra, Gigantas
Edidit, ausuros in Jovis ire domum.
Mille manus illis dedit, et pro cruribus angues,
Atque ait, In magnos arma movete deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello sollicitare Jovem.
Fulmina de caeli jaculatus Juppiter arce
Vertit in auctores pondera vasta suos.
His bene Majestas armis defensa deorum
Restat, et ex illo tempore culta manet.
Assidet inde Jovi: Jovis est fidissima custos,

inherited it from the Pelasgi; those who still retain most of it are either Celts or their mixed descendants. The excess or abuse of *majestas* was exhibited in the servile flattery of the emperors.

26. *Quaque die*] See on iv. 622. The sense is rightly given by Gierig: 'nempe majestas non crescit ab exiguis initiis.'

28. *purpureo sinu*] See on ii. 310. There is an allusion to the *latus clavus*. 'Majesty' took her official seat as a magistrate, with her assessors, Pudor and Metus, on the right hand and the left. See i. 251.

30. *composuisse*] A person was said to be *compositus in tristitiam, in venerationem, in obsequium*, &c., when he put on an unreal or feigned expression, and so acted a part to deceive. In this passage the gods are alleged to have borrowed a dignified aspect and demeanour from Majesty.

31. *suspectus honorum*] 'A looking up to, a respect for, dignities.'—*nec sibi*, &c. A certain reserve and self-control followed as a natural result of awe.

35. *Gigantas*] He appears to allude to the hundred-handed monsters, Cottus, Briareus, and Gyes, who first incurred the anger of Zeus, but were afterwards made his allies against the Titans. See iv. 593. Hesiod, Theog. 150. 617, seqq. The Gigantes of Hesiod, *ib.* 185, were a different race, and are not mentioned as the enemies of Zeus.

39. *ad sidera summa*] This is a common notion of the later poets: but it arose from a mistaken view of the old myth, according to which the gods lived on Mount Olympus, and Pelion and Ossa were rolled up against its sides by way of stepping-stones, not piled one on the top of the other. (Dr. Smith's Classical Dict., in *v. Olympus.*)

45. *inde*] Many copies give *illa.*

Et praestat sine vi sceptra tenenda Jovi.
Venit et in terras: coluerunt Romulus illam
Et Numa, mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur;
Illa comes pueris virginibusque venit;
Illa datos fasces commendat, eburque curule;
Illa coronatis alta triumphat equis.
Finierat voces Polyhymnia: dicta probarunt
Clioque, et curvae scita Thalia lyrae.
Excipit Uranie: fecere silentia cunctae,
Et vox audiri nulla, nisi illa, potest.
Magna fuit quondam capitis reverentia cani,
Inque suo pretio ruga senilis erat.
Martis opus juvenes animosaque bella gerebant,
Et pro dis aderant in statione suis.
Viribus illa minor, nec habendis utilis armis,
Consilio patriae saepe ferebat opem.
Nec nisi post annos patuit tunc Curia seros,
Nomen et aetatis mite Senatus erat.
Jura dabat populo senior; finitaque certis
Legibus est aetas, unde petatur honor.

—*custos*. The best security which Jove possesses against rebellion for the future is the respect in which his sovereignty is held. — for *tenenda* Merkel reads *tenere*, with a minority of the MSS., and those not the best.

49. *in honore pio tuetur*] 'Facit ut pictate parentes prosequantur liberi.'

50. *pueris*] Pudor is the attribute of youth, and attended majesty, supra 29. Youth too is an object of respect: 'maxima debetur puero reverentia.' Juven.

51. *commendat*] 'It is this which gives dignity to the office of the magistrate and to the triumph.' These four verses (49—52) are fine both in composition and sentiment. Honours, says the poet, would be nothing, were they not regarded with reverential awe and respect by the multitude.

54. *scita*] sciens, perita. The compound *inscitus*, *inscite*, was also in use. Probably, *scire* (like ἱστορεῖν) originally meant 'to inform oneself;' hence the deponent, *scitor*, iv. 191, and in the reduplicated form, *sciscitor*, meant 'I inquire,' 'I try to get information.' So also *scitum* from *sciscо*. in *plebiscitum*, &c.

57, seqq.] Another opinion was that *Maius* was derived *a majoribus*, the elders upon whom devolved the councils of the state, as Junius was *a juvioribus*, from the fighting men. Supra i. 41; inf. vi. 85.

61. *illa*] *Aetas* is easily supplied from the context; or *ruga senilis* may be meant.

63. *post annos seros*] In those times none could be a senator, *nulli patuit curia*, till he was old.—*Nomen mite*, 'nomen significans maturam aetatem, *senatus* a *senectute*.' The metaphor is from mellow wine, or perhaps ripe fruits.

66. *unde*] Sc. 'quando magis-

Et medius juvenum, non indignantibus ipsis,
Ibat, et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
Dicere? censuram longa senecta dabat.
Romulus hoc vidit, selectaque pectora Patres
Dixit. Ad hos urbis summa relata novae.
Hinc sua majores posuisse vocabula Maio
Tangor, et aetati consuluisse suae.
Et Numitor dixisse potest, Da, Romule, mensem
Hunc senibus; nec avum sustinuisse nepos.
Nec leve propositi pignus successor honoris
Junius, a juvenum nomine dictus, adest.
Tunc sic, neglectos hedera redimita capillos,
Prima sui coepit Calliopea chori:
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc sata Pleïone cum caelifero Atlante
Jungitur, ut fama est, Pleïadasque parit.
Quarum Maia suas forma superasse sorores
Traditur, et summo concubuisse Jovi.

tratus capessere possent.' Gr. ὅθεν ἀρχόμενοι. See inf. 694.

67. *medius juvenum*] This place was conceded to the senior, as much by way of *officium*, protecting or escorting him, as with a view to hear his conversation and instructions.—*interior*, 'next to the wall.' Horace has 'comes exterior,' Sat. ii. 5. 17. This was *claudere* or *tegere latus*, Juven. iii. 131. The Romans had a tradition that in 'the good old times' age was treated with much greater respect. Juven. xiii. 54:—

'Credebant hoc grande nefas et morte piandum,
Si juvenis vetulo non assurrexerat, et si
Barbato cuicunque puer.'

71. *selecta pectora*] So the first senators are called 'rustica corda,' Propert. v. (iv.) 1. 12.—*hoc vidit*, i. e. he perceived and acted on the instinctive reverence paid to old age. Cf. i. 37.

74. *Tangor*] 'Inducor ut credam.' *Gierig*. A singular ellipse.

76. *sustinuisse*] 'And the grandson may have been unable to resist the importunity of his grandsire.'

77. *propositi pignus*] 'Proof of my proposition.'—*successor honoris*, i. e. 'tituli,' the month which succeeds to, and is thus directly contrasted with, the honourable name of *Maius a majoribus*. Gierig and Keightley read *praepositi*, and make it agree with *honoris*. Almost all the MSS. give *successit*, which affords a fair sense: 'A great proof of the superior honour paid to May follows in the inferior honour of the name Junius.'

80. *sui chori*] '*Prima chori*, quia praecerat epico carmini.' *Gierig*. Keightley more correctly understands 'of her party,' i. e. of those who approved her view; comparing ver. 53.

81. *Titanida*] Themis is called by Aeschylus Τιτανὶς, Prom. 893,

Haec enixa jugo cupressiferae Cyllenes
Aetherium volucri qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Maenalus ingens
Rite colunt, Luna credita terra prior.
Exul ab Arcadia Latios Evander in agros
Venerat, impositos attuleratque deos.
Hic, ubi nunc Roma est orbis caput, arbor et herbae
Et paucae pecudes et casa rara fuit.
Quo postquam ventum est, Consistite, praescia mater,
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros,
Inque peregrina constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque dei.
Semicaper, coleris cinctutis, Faune, Lupercis,
Cum lustrant celebres vellera secta vias.
At tu materno donasti nomine mensem,
Inventor curvae, furibus apte, fidis.
Nec pietas haec prima tua est: septena putaris,
Pleïadum numerum, fila dedisse lyrae.

and Tethys was of the same parents, Uranus and Terra. See Hesiod. Theog. 136. Supra 22.

85. *Maia*] See iv. 174.

87. *Haec enixa*, &c.] Haec peperit Mercurium.

89. *rapax*] See ii. 274.

90. *Luna prior*] See i. 469, where also the story of Evander and his prophetic mother has been given in detail.

92. *impositos*] sc. navi. Compare ii. 279.

97. *Et matri*, &c.] 'Paret Carmentae duabus ex causis, quia et mater, et vates.' *Gierig.—Nonacrius.* See ii. 275.

100. *alipedis dei*] viz. Mercury his father. See i. 471.

101. *cinctutis*] If we compare ii. 284. and Plutarch, Quaest. Rom. § 68, who describes the Luperci as γυμνοὶ ἐν περιζώμασι, we shall see that the word means, in this passage at least, if not always, 'with a cloth tied round the loins.' In Hor. Epist. ad Pison. 50, 'cinctuti Cethegi' is explained 'naked from the waist upwards.' The word is here in the dative case.

102. *vellera secta*] See ii. 445. —*celebres*, 'crowded,' iv. 391.

104. *furibus apte*] Mercury was worshipped by the Greeks as κλοπαῖος, the patron of cunning roguery, which they were too apt to regard rather as an accomplishment than a vice. The moral of the well-known story of Hermes in the Homeric hymn is to represent the most audacious villany as a witty joke; and we must confess that in the Odyssey lying seems to be represented as a virtue. See inf. v. 672, seqq.—*curvae fidis.* So Horace calls Mercury 'curvae lyrae parentem,' Carm. i. 10. 6.

105. *pietas*] Another proof of his affection was to commemorate his mother and her sisters by the number of strings in the lute,—a strange monument to our minds, but not so

Haec quoque desierat; laudata est voce sororum.
Quid faciam? turbae pars habet omnis idem.
Gratia Pieridum nobis aequaliter assit,
Nullaque laudetur plusve minusve mihi.
KAL. 1ST.
Ab Jove surgat opus. Prima mihi nocte videnda
Stella est in cunas officiosa Jovis,
Nascitur Oleniae signum pluviale Capellae;
Illa dati caelum praemia lactis habet.
Naïs Amalthea, Cretaea nobilis Ida,
Dicitur in silvis occuluisse Jovem.
Huic fuit haedorum mater formosa duorum,
Inter Dictaeos conspicienda greges,
Cornibus aëriis atque in sua terga recurvis,
Ubere, quod nutrix posset habere Jovis.
Lac dabat illa deo. Sed fregit in arbore cornu,
Truncaque dimidia parte decoris erat.
Sustulit hoc nymphe, cinxitque decentibus herbis,
Et plenum pomis ad Jovis ora tulit.
Ille, ubi res caeli tenuit solioque paterno
Sedit et invicto nil Jove majus erat,

to the imaginative and highly musical Greek.

103.] The order of the words seems to be, 'omnis pars habet idem turbae,'—i. e. 'unaquaeque ratio habet aequalem numerum sibi assentientium.' On *idem* with a genitive see i. 46. The opinions respectively stated by Polymnia, Uranie, and Calliopea, had each two of the other sisters in favour of it, as we may infer from 54.

109. *Gratia*, &c.] He replies to his own question *quid faciam?* He will not venture to offend six Muses by preferring any three; but like a prudent poet entreats that the favour of none will be withheld. Accordingly he leaves the obscure question still undetermined. Keightley says, '*Maia* seems to have been the female of the god Maius, who, as Macrobius tells us (i. 12), was held to be Jupiter by the Tusculans, but who was probably a telluric power, like Saturn and others.' In Greek μαῖα is equivalent to *bona mater*, i. e. Bona Dea inf. 148, or Terra.

111. *Ab Jove*] 'A Capella, Jovis nutrice.' The usual epic commencement, 'ab Jove principium,' &c. The goat, Capella, a constellation comprising the *hoedi*, her two kids, is called 'Olenia,' either because it is in the left arm of Auriga (Cic. de Nat. Deor. ii 43), or because Amalthea was daughter of Olenus, or from a town Olene in Achaea, where Jupiter was reared. Apollodorus writes it *Olenus*, i. 8. 4; cf. infra 251.

115. *Ida*] Hesiod, Theog. 480 says the infant Zeus was reared in Crete, ἄντρῳ ἐν ἠλιβατῳ, ζαθέης ὑπὸ κεύθεσι γαίης, Αἰγείῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι. From this name, 'Goat-mountain,' the story of Amalthea and her goat may have been derived.

Sidera nutricem, nutricis fertile cornu
Fecit; quod dominae nunc quoque nomen habet.

Praestitibus Maiae Laribus videre Kalendae
Aram constitui signaque parva deum.
Ara erat illa quidem Curibus; sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quod praestant oculis omnia tuta suis.
Stant quoque pro nobis et praesunt moenibus urbis,
Et sunt praesentes auxiliumque ferunt.
At canis ante pedes, saxo fabricatus eodem,
Stabat. Quae standi cum Lare causa fuit?
Servat uterque domum; domino quoque fidus uterque;
Compita grata deo, compita grata cani;

127. *fertile Fecit*] Changed it into a cornucopia. Hor. Od. i. 17. 14:

'—— Hinc tibi copia
Manabit ad plenum benigno
Ruris honorum opulenta cornu.'

129. *Maiae Kalendae*] The names of the months are always used as adjectives, never as substantives: at least, *mensis* is always understood when they appear to be the latter.

The Lares praestites, προστατήριοι, as the name implies, were the guardians of the state, as contrasted with the Lar Familiaris, or household god of every private hearth. Plut. Quaest. Rom. § 51: πραιστίτης μὲν οἱ προεστῶτές εἰσι. There were many shrines or chapels to them in various places of the city, and in each of these (as observed on ii. 615) two images were placed, to which it appears from ver. 146, and Hor. Od. iv. 5. 34, 'et Laribus tuum miscet Numen,' a third of Augustus was sometimes added. See Arnold, Hist. of Rome. i. p. 80.

131. *Ara erat*] This is the reading of by far the greater number of MSS. Merkel gives *vota erat* from one inferior copy. Gierig has edited *voverat illa quidem Curius*, which is found in some MSS. There does not seem sufficient reason for rejecting the vulgate, though it is certainly not free from suspicion. 'The Sabines of old had indeed an altar to the Lares; but it has long ago vanished.' Varro explicitly states, L. L. v. § 74, that Titus Tatius dedicated at Rome altars to the Lares, among several other divinities.

136—139. *canis*] Hence we see the true meaning of the dog so often carved at the feet of sepulchral effigies, viz. as a symbol of fidelity and allegiance. Plutarch (Q. R. § 51) suggests that the Lares were clothed in dog-skin, and had a dog at their feet as being ποίνιμοι δαίμονες, and set to track offenders; or as φοβεροὶ μὲν τοῖς ἀλλοτρίοις, ἥπιοι δὲ καὶ πρᾷοι τοῖς συνοικοῦσιν.

140. *Compita*] The Compitalia were celebrated in honour of the public Lares. Varro, L. L. vi. § 25: '*Compitalia*, dies attributus Laribus Compitalibus; ideo ubi viae competunt, tum in competis sacrificatur.'—*Grata cani.* Dogs even to this day, in some southern towns

Exagitant et Lar et turba Diania fures;
Pervigilantque Lares, pervigilantque canes.
Bina gemellorum quaerebam signa deorum,
Viribus annosae facta caduca morae:
Mille Lares, Geniumque ducis, qui tradidit illos,
Urbs habet; et vici numina trina colunt.

Quo feror? Augustus mensis mihi carminis hujus
Jus habet; interea Diva canenda Bona est.
Est moles nativa loco; res nomina fecit;
Appellant Saxum; pars bona montis ea est.
Huic Remus insterat frustra, quo tempore fratri
Prima Palatinae regna dedistis aves.

less cleanly than our own, wander about the streets without owners, and act as scavengers by devouring offal. See supra iv. 936.

141. *turba Diania*] A pedantic expression for *canes*, and an incorrect one, inasmuch as hunting dogs have little in common with those kept to protect houses and flocks. Hesiod, Opp. 604, *καὶ κύνα καρχαρόδοντα κομεῖν· μὴ φείδεο σίτου· μή ποτε σ' ἠμερόκοιτος ἀνὴρ ἀπὸ χρήματ' ἔληται.*

143. *bina signa*] viz. those originally consecrated, ver. 129.—*gemellorum*. See ii. 615. Originally, perhaps, the pair represented *Lar* and *Lara*, the male and female.

145. *Genium ducis*] The words *Lar* and *Genius* seem to have been nearly synonymous. See ii. 631. *Dux*, as elsewhere, is for *imperator*. —*tradidit*, 'restitutos et ornatos civibus dedit.' See Suet. Oct. § 31.

146. *trina*] The statue of Augustus set up with those of the Lares.

147. *Augustus mensis*] It was formerly called *sextilis*. The new name was given A. U. C. 746. The poet means, that he must defer the theme he has touched on, the praise of Augustus, till the month called after him.

148. *Diva Bona*] A mysterious deity, but probably (see sup. 109) the same as Terra, 'Mother Earth,' Γῆ Μήτηρ, Δημήτηρ, or Ceres, to whom the similar festival of the Thesmophoria was celebrated by the Greeks, to the exclusion of males. Tibull. i. 6. 22: 'Sacra bonae, maribus non adeunda, Deae.' *Ibid.* iv. 5. 7: 'Non ego tentavi nulli temeranda virorum Audax laudandae sacra docere deae;'—where *laudanda*, like *Bona*, is an euphemism. Plutarch says that the women sent out of the house not only their husbands, but every male animal when performing the secret rites. Even myrtle was prohibited in the temple, as being a plant sacred to Venus (Quaest. Rom. § 20). She was connected, how it is not agreed, with Faunus, and was doubtless an Italian deity adapted to Pelasgic symbolism.

149. *nomina fecit*] It was called 'Sacrum Saxum.' Most editions place the stop after *nativa*. On a jutting peak of the Aventine, and on the very spot where Remus had stood to take the auguries (iv. 815), a temple was erected to Bona Dea by an unknown Vestal of the Claudian house. It was one of the sacred edifices repaired by Livia, wife of Augustus. See i. 648. The MSS. generally give *Crassorum*, in ver. 155. But see iv. 305.

Templa Patres illic, oculos exosa viriles,
  Leniter acclivi constituere jugo.
Dedicat haec veteris Clausorum nominis heres,
  Virgineo nullum corpore passa virum.
Livia restituit, ne non imitata maritum
  Esset, et ex omni parte secuta virum.

VI. NON. 2ND.

Postera cum roseam pulsis Hyperionis astris
  In matutinis lampada tollit equis,
Frigidus Argestes summas mulcebit aristas,
  Candidaque a Capreis vela dabuntur aquis.
At simul inducunt obscura crepuscula noctem,
  Pars Hyadum toto de grege nulla latet.

158. *ex omni parte*] 'Et pietate in deos et pudicitia.' There was a great attachment between Livia and Augustus, as Suetonius says, Oct. § lxii: 'dilexit et probavit unice ac perseveranter.' See i. 649. *Virum* is objectionable as closely following *maritum*, and doubly so from the 'homoeoteleuton' of the preceding pentameter. This is, indeed, occasionally found, as inf. 170—172; 436—8; ii. 366—368; and is perhaps in some cases an oversight. In 178 at least half the MSS. give *leae* for *ferae*. In the present passage none will deny that the ear is offended. But there are many instances in the Fasti of hasty writing, the first book alone having been finally revised.

159. *Hyperionis*] Aurora, daughter of Hyperion (i. 385) and Thea. Apollodor. i. 2. 2.

161. *Argestes*] ἀργέστης, properly ἀργῆστης, 'the white, clear, wind,' λαμπρὸς ἄνεμος, as 'albus Notus,' Hor. Od. i. 7. 15: 'albus Iapyx,' *ib.* iii. 27. 20. The north-west wind was so called by the Greeks, the *Caurus* of the Romans. The earlier Greek writers (Hesiod, Theog. 379. Hom. Il. xi. 306) seem to have used the word as an epithet to Νότος or Ζέφυρος. —*mulcebit.* This word means 'to stroke down' hair, &c., and so 'to calm, smooth, allay,' in a secondary sense. Compare *mulgeo*, μέλγω, and iv. 551: 'terque manu permulsit eum.' A similar word in its primary signification is *stringere* (i. 322), with this important difference, that it means to pass the hand over any thing in the wrong direction, and so to roughen up, strip off, or produce any violent friction.

162. *a Capreis*] 'From Capreae' (Capri, in the bay of Naples). The reading is doubtful; but Keightley properly remarks that *aquis* is the dative. 'The ships bound for Egypt properly sailed from Puteoli, in that bay, at this time of the year. By looking in the map it will be seen that as soon as they had passed Capreae they were in the open sea, and that the north-west wind would carry them direct to the strait of Messina.' Gierig has *a Calabris* which he explains of the voyage across the Hadriatic.

163. *crepuscula*] Varro, L. L. vi. § 5, and vii. § 77, says that this is a Sabine word, meaning 'doubtful,' and signifies the dusk of evening, 'quod id dubium tempus noctis an diei sit.' Lucretius, v. 1295, has 'creperi certamina belli.'— *toto de grege.* He seems to follow an opinion which prevailed that Ὑάδες was from ὗς, and according to which this constellation was called *suculae.*

Ora micant Tauri septem radiantia flammis,
  Navita quas Hyadas Graius ab imbre vocat.
Pars Bacchum nutrisse putat; pars credidit esse
  Tethyos has neptes Oceanique senis.
Nondum stabat Atlas humeros oneratus Olympo,
  Cum satus est forma conspiciendus Hyas.
Hunc stirps Oceani maturis nixibus Aethra
  Edidit, et nymphas; sed prior ortus Hyas.
Dum nova lanugo, pavidos formidine cervos
  Terret et est illi praeda benigna lepus;
At postquam virtus annis adolevit, in apros
  Audet et hirsutas cominus ire feras.
Dumque petit latebras fetae catulosque leaenae,
  Ipse fuit Libycae praeda cruenta leae.
Mater Hyan, et Hyan maestae flevere sorores,
  Cervicemque polo suppositurus Atlas;
Victus uterque parens tamen est pietate sororum.
  Illa dedit caelum; nomina fecit Hyas.

V. NON. 3RD.

Mater, ades, florum, ludis celebranda jocosis;
  Distuleram partes mense priore tuas.

But, as Gierig observes, it is much more probably from ὕειν, 'to rain.' Ovid himself (166) thinks fit to add the Greek etymology. See on vi. 195. Apollodorus, iii. 4. 3, also makes them certain nymphs of Nyssa, who received the infant Bacchus.

172. *Edidit*] sc. Atlanti.

173. *formidine*] 'Nunc non est metus, sed funis venatorius, versicoloribus plumis distinctus, quo cervi territi in plagas extensas irruebant.' *Gierig.* Virg. Georg. iii. 371:—

'Hos non immissis canibus, non cassibus ullis,
  Puniceaeve agitant pavidos formidine pinnae.'

Aen. xii. 750: 'cervum puniceae septum formidine pinnae.' Hyes, or Hyas, is perhaps another version of the fable of Adonis. He was connected also with Atys or Attes, for Ὑης Ἄττης was the well-known cry of the initiators. See inf. 734.

174. *praeda benigna*] 'Acquiescit illa praeda, majorem non appetit.' *Gierig.*

178. *leae*] Merkel gives *ferae*. See on v. 158. Gierig has *ferae* here, but *leas* in 176, with many good copies. In any case the reading is unsatisfactory: *feras—ferae*, or *leaenae—leae*.

180. *suppositurus*] See v. 169.

182. *Illa*] i. e. 'sororum pietas dedit illis caelum, sed Hyades ab amisso fratre appellatae sunt.'

184. *mense priore*] See iv. 947. The poet now returns to the Floralia, which extended over six days, and ended, as did other great games (see iv. 680), with the opening of the circus and the theatre. The description which follows is very beautiful; but Flora must be considered as an Italian deity, from *flos*, and not a corruption from Χλωρίς. The fondness for Greek etymologies must have been strong

Incipis Aprili, transis in tempora Maii.
  Alter te fugiens, cum venit alter habet.
Cum tua sint cedantque tibi confinia mensum,
  Convenit in laudes ille vel ille tuas.
Circus in hunc exit, clamataque palma theatris:
  Hoc quoque cum Circi munere carmen eat.
Ipsa doce, quae sis. Hominum sententia fallax,
  Optima tu proprii nominis auctor eris.
Sic ego. Sic nostris respondit diva rogatis:
  Dum loquitur vernas efflat ab ore rosas:
Chloris eram, quae Flora vocor. Corrupta Latino
  Nominis est nostri littera Graeca sono.
Chloris eram nymphe Campi Felicis, ubi audis
  Rem fortunatis ante fuisse viris.
Quae fuerit mihi forma, grave est narrare modestae;
  Sed generum matri repperit illa deum.
Ver erat, errabam; Zephyrus conspexit, abibam;
  Insequitur, fugio; fortior ille fuit;
Et dederat fratri Boreas jus omne rapinae,
  Ausus Erechthea praemia ferre domo.

in a poet who could prefer the latter to the former derivation.

187. *mensum*] This form is used infra 424, and Met. viii. 500, as Gierig observes. Varro, L. L. viii. § 66, notices the double form *civitatum*, *parentum*, and *—ium*.

189. *in hunc*] sc. in Maium. See on ii. 755. Merkel (p. clx) explains, 'hoc est, circenses tum fieri, cum post scenicos palma data sit.' *—clamata*, 'proclamata.' Compare Trist. ii. 505, where, speaking of acting mimes, he says:—

'Cumque fefellit amans aliqua novitate maritum,
  Plauditur, et magno palma favore datur.'

Whether any prize was given to the most popular drama, as with the Greeks, or whether 'the palm' merely means 'the meed of praise,' does not seem clear. Perhaps, indeed, the poet had the circus principally in view, in connexion with which the palm is frequently mentioned, as Georg. i. 59; sup. iv. 392. *—cum Circi munere*, &c. 'May my poem find as much favour with the people.'

194. *efflat rosas*] It was a common opinion that the presence of a deity was attended by a sensible fragrance. See inf. v. 376.

197. *Campi Felicis*] The 'isles of the blest' were not wholly imaginary, but they so called the beautiful group of the Canary islands, which had early become known to the Greeks by hearsay from Phenician navigators. See Humboldt, *Cosmos*, ii. p. 130. The 'golden apples' of the Hesperides were of course the oranges which grew there; and there are reasons for thinking that they are indigenous to those islands. The *fortunati viri* are the ὄλβιοι ἥρωες or ἡμίθεοι of Hesiod, who were sent into the μακάρων νῆσοι, Opp. 171.

200. *repperit*] 'obtained,' εὕρετο.

Vim tamen emendat dando mihi nomina nuptae;
Inque meo non est ulla querela toro.
Vere fruor semper; semper nitidissimus annus:
Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris;
Aura fovet, liquidae fonte rigatur aquae.
Hunc meus implevit generoso flore maritus,
Atque ait, Arbitrium tu, dea, floris habe.
Saepe ego digestos volui numerare colores,
Nec potui; numero copia major erat.
Roscida cum primum foliis excussa pruina est,
Et variae radiis intepuere comae,
Conveniunt pictis incinctae vestibus Horae,
Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas,
Sertaque caelestes implicitura comas.
Prima per immensas sparsi nova semina gentes;
Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem;
Et manet in folio scripta querela suo.
Tu quoque nomen habes cultos, Narcisse, per hortos,
Infelix, quod non alter et alter eras!

'Pro, maritum mihi reperit, maluit, ut minus vulgare, generum matri reperit.' *Gierig.*

204. *praemia ferre*] Boreas had carried away Orithyia, daughter of Erechtheus. Propert. iv. (iii.) 7. 13: 'infelix Aquilo, raptae timor Orithyiae.' Met. vi. 677. In the most ancient times any sudden disappearance was attributed to 'the Harpies,' or to a whirlwind. See inf. vi. 131. Hom. Od. xx. 77: *τόφρα δὲ τὰς κούρας ἅρπυιαι ἀνηρείψαντο.*

207. *Vere fruor semper*] Lucret. v. 736:—

'It ver et Venus, et veris praenuntius ante
Pennatus graditur Zephyrus, vestigia propter
Flora quibus mater praespergens ante viai
Cuncta coloribus egregiis et odoribus oppleat.'

211. *implevit*] This is said with peculiar beauty, as the Zephyr was popularly supposed to wake the flowers.—*flore*, for *floribus*, by a not unfrequent use of the Latin poets. We even find 'innumera ovis,' Tibull. ii. 2. 42: 'innumerus leo, Martial viii. 55. 2.

223. *florem*] The Hyacinthus of the ancients; not our hyacinth, but the Martagon or Turk's cap lily, (*lilium Chalcedonicum*, supposed to be alluded to in the 'lilies of the field' of Scripture,) the petals of which are pencilled with small black strokes.—*Therapnaeo*, 'Spartan,' so named from a city in Laconia. See Met. x. 162.

226. *alter et alter*] 'Double;' the image in the stream was not another, but a reflection of himself. Met. iii. 339. The following legends of Crocus, Attis, and Adonis, son of Ci-

Quid Crocon, aut Attin referam, Cinyraque creatum
De quorum per me vulnere surgit honor ?
Mars quoque, si nescis, per nostras editus artes.
Juppiter hoc ut adhuc nesciat, usque precor.
Sancta Jovem Juno, nata sine matre Minerva,
Officio doluit non eguisse suo.
Ibat, ut Oceano quereretur furta mariti :
Restitit ad nostras fessa labore fores.
Quam simul aspexi, Quid te, Saturnia, dixi,
Attulit ? Exponit, quem petat, illa locum :
Addidit et causam. Verbis solabar amicis.
Non, inquit, verbis cura levanda mea est.
Si pater est factus neglecto conjugis usu
Juppiter, et solus nomen utrumque tenet,
Cur ego desperem fieri sine conjuge mater,
Et parere intacto, dummodo casta, viro ?

nyras, are given *ibid.* iv. 283; x. 104 and 735.

229. *Mars editus*] This legend, Keightley remarks, is not recorded by any other writer, unless Festus, quoted by Gierig, in v. *Gradivus*, alludes to it, in assigning that name 'quia *gramine* sit ortus.' The ancients fully believed in the possibility of spontaneous generation. Thus Virgil tells us that mares conceive from the wind, Georg. iii. 275.—*adhuc nesciat.* See inf. 248.

233. *Oceano*] The vague ideas respecting Ocean (as contrasted with *mare*, the inland sea, and the only sea either Greeks or Romans were directly concerned with) led to some curious opinions, which were immediately embodied by an imaginative people in a mythological form. As every river had its river god, so the great exterior stream, flowing, as they thought, from some vague information respecting the great north Atlantic current, round the earth, had its own deity Oceanus. There were only two points of contact with this outer sea certainly known to the ancients; that on the west, through the straits of Gibraltar, and that on the east, the Erythraean Sea, or Indian Ocean. Even the latter, which they called the '*Red Sea*' because it was coloured by the eastern rays (Propert. iv. (iii.) 13. 16. Virg. Aen. viii. 686. Georgic. iii. 359), was not ascertained to be the outer ocean, as India and Africa were believed by many to be united by an unknown southern continent, inclosing the 'sinus magnus.' See on iii. 465. Humboldt, *Cosmos*, ii. p. 268. But they spoke of the whole world, from east to west, as included between these two seas, 'utroque ab littore,' Georgic. iii. 33. The abode of Ocean was placed in the west simply because they were much more familiar with the ocean, at least better acquainted with its position, on that side. Otherwise, we should have looked for the 'isles of the blest' rather in the sun-lands of the east, than in the dark Cimmerian obscurity of the west. But, as remarked, sup. 197, the tradition of certain western lands, viz. the Canaries, was too definite to be overcome. One of these, Teneriffe, was the famous Atlas, bearing the clouds on its lofty cone, as the giant was said to bear the heaven on his

Omnia temptabo latis medicamina terris,
Et freta Tartareos excutiamque sinus.
Vox erat in cursu: vultum dubitantis habebam.
Nescio quid, nymphe, posse videris, ait.
Ter volui promittere opem, ter lingua retenta est:
Ira Jovis magni causa timoris erat.
Fer, precor, auxilium, dixit; celabitur auctor:
Et Stygiae numen testificatur aquae.
Quod petis, Oleniis, inquam, mihi missus ab arvis
Flos dabit. Est hortis unicus ille meis.
Qui dabat, Hoc, dixit, sterilem quoque tange juvencam;
Mater erit. Tetigi; nec mora, mater erat.
Protinus haerentem decerpsi pollice florem.
Tangitur; et tacto concipit illa sinu.
Jamque gravis Thracen et laeva Propontidos intrat,
Fitque potens voti; Marsque creatus erat;
Qui memor accepti per me natalis, Habeto
Tu quoque Romulea, dixit, in urbe locum.
Forsitan in teneris tantum mea regna coronis
Esse putes; tangit numen et arva meum.

shoulders. It appears, therefore, consistently said that Juno stopped at Flora's door in paying a visit to Ocean, both being in the west.

242. *dummodo casta*] 'Viro nempe meo, dummodo casta, non cum alieno concumbens.' *Gierig.*

245. *in cursu*] 'Nondum finita.' Inf. vi. 362: 'spes erat in cursu.' *Vox* is clearly that of Juno; *habebam* Flora says of herself.

246. *Nescio quid posse*] 'To have some power to assist me.'

250. *Stygiae aquae*] τοῖον ἄρ' ὅρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ, Hesiod, Theog. 805, who describes in v. 793 seqq. the punishment inflicted even on the gods for a perjured oath on this awful and mysterious spring, the eldest daughter of Ocean (v. 776).

251. *mihi missus*] 'Ad me olim missus.'—*Oleniis*, supra 113. The notion of particular plants having some very potent, and, in fact, impossible, effect was a favourite one. The μῶλυ of Homer, Od. x. 305, and the *amellus* of the Georgics, iv. 271, will occur to the reader. Similarly, inf. vi. 750, a herb could restore the dead to life. Aelian, Var. Hist. i. 10, mentions a plant in Crete which makes arrows drop out of wounded goats: the 'dictamnus' of Cicero, de Nat. Deor. ii. 49. 126. Aen. xii. 412.

252. *unicus*] Singular, peculiar, *unique* in its medicinal virtues.

257. *Thracen*] The Thracians were held to be *the* warlike nation of antiquity, and especially devoted to the cultus of Mars. Georg. iv. 462: 'Rhesi Mavortia tellus.' Her. ii. 83: 'Armiferam Thracen qui regat alter erit.' Aen. xii. 335.

261. *coronis*] The Romans used flowers chiefly for making festive garlands; and they do not seem to have appreciated them, as we do, as beautiful objects, or to have cultivated them much in gardens. Roses, myrtle, and violets for ban-

Si bene floruerint segetes, erit area dives;
Si bene floruerit vinea, Bacchus erit;
Si bene floruerint oleae, nitidissimus annus,
Poma quoque eventum temporis hujus habent.
Flore semel laeso pereunt viciaeque fabaeque,
Et pereunt lentes, advena Nile, tuae.
Vina quoque in magnis operose condita cellis
Florent, et nebulae dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
Ad violam, et cytisos, et thyma cana voco.
Nos quoque idem facimus tunc, cum juvenilibus annis
Luxuriant animi corporaque ipsa vigent
Talia dicentem tacitus mirabar. At illa,
Jus tibi discendi, si qua requiris, ait.
Dic, dea, respondi, ludorum quae sit origo.
Vix bene desieram; rettulit illa mihi.
Caetera luxuriae nondum instrumenta vigebant:
Aut pecus, aut latam dives habebat humum;

quets were generally purchased. See Martial x. 60; inf. 344. 353. — *arva*. Fields used for growing any kinds of crops are *arva*, while *ager* is territory measured out and occupied, but chiefly used for grazing. The former term is, however, comprehended in the latter. See Hor. Ep. i. 16. 2 and 4. Tacit. Germ. 26, 'Arva per annos mutant; et superest ager.'

266. *eventum habent*] 'Experience the result of this season,' i. e. prove by the amount of the crop whether the blossoms have duly set in spring. Virg. Georg. iv. 142:—

'Quotque in flore novo pomis se fertilis arbos
Induerat, totidem auctumno matura tenebat.'

Poma was a general term for fleshy and juicy fruits, as for the fig, sup. ii. 256. On *oleae* see the anecdote in Cic. de Div. i. 49, § 111.—*nitidissimus;* λιπαρώτατος, best supplied with oil. But cf. v. 207.

268. *advena Nile*] See ii. 67. Perhaps in this place *advena* means 'foreign,' to express the imported culture of lentils. Georg. i. 228.

270. *nebulae*] The filmy scum which settles on the top of new wine when set to clear itself. The Greeks used the term ἄνθος, whence οἶνος ἀνθοσμίας, Arist. Plut. 807, meaning, however, the fragrant smell, as we talk of the 'bouquet' of wine. But this is absurdly attributed to the goddess of flowers.

273. *idem facimus*] 'Meum quoque munus est, cum juvenes florent.' *Gierig.*

279. *Instrumenta*] This word often bears a sense widely different from our term 'instrument.' Properly, it is any thing 'quo quid instruitur,' 'an outfit' (Trist. i. 1. 9), or 'stock in trade,' sometimes 'furniture,' as 'instrumentum et supellex,' Suet. Oct. § lxxiii. In this way we must understand Tacitus, Agric. 14: 'vetere ac jam pridem recepta populi Romani consuetudine, ut haberet instrumenta servitutis et reges,'—'to make even kings take a part in subjecting nations to Rome.' Suet.

Hinc etiam *locuples*, hinc ipsa *pecunia* dicta est.
Sed jam de vetito quisque parabat opes:
Venerat in morem populi depascere saltus;
Idque diu licuit, poenaque nulla fuit.
Vindice servabat nullo sua publica vulgus;
Jamque in privato pascere inertis erat.
Plebis ad aediles perducta licentia talis
Publicios: animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes;
Vindicibus laudi publica cura fuit.
Mulcta data est ex parte mihi; magnoque favore
Victores ludos instituere novos.

Oct. § lxxi.: 'Alexandria capta nihil sibi praeter unum murrhinum calicem ex instrumento regio retinuit.'

281. *locuples*] i. e. 'loco plenus.' But the word is not confined to the wealthy in land. Horace has 'mancipiis locuples,' Epist. i. 6. 39.—*jam*, sc. 'jam tum.'

283. *Venerat in morem*] It had become a custom with the *pecuarii* or graziers to occupy the public land (*ager*, sup. 261) without paying *vectigal* or rent to the state.—*populi saltus*, the unappropriated woodlands let out for pasturage. *Nemus* is used in this sense, from *νέμειν*. Propert. i. 14. 5. Varro, L. L. v. § 36: 'quos agros non colebant propter silvas aut id genus, ubi pecus posset pasci et possidebant, ab usu suo *saltus* nominarunt. Haec etiam Graeci *νομὰς*, nostri *nemora*.' (The derivation, however, is wrongly given, *saltus* being the Greek *ἅλσος*.) Virg. Georg. iii. 143: 'saltibus in vacuis pascant.'

285. *sua publica*] 'Their interest in the common land.' Any one was allowed to feed cattle where he pleased, and without being fined for a trespass. *Vulgus* is not here, as elsewhere, for *plebs* as opposed to *populus*, but means the citizens generally.—*jam*, i. e. demum, at length.—*inertis erat*, 'was considered *slow*,' a proof of want of spirit.

288. *Publicios*] Lucius and Marcus Publ. Malleolus, who were aediles A.U.C. 513.—*defuit ante*. Information had before been given, but no aedile dared to act upon it. Gierig, however, observes that fines had before been inflicted, in the year of the city 457, and were again in 462, referring to Livy x. 23 and 47.

289. *recipit*] The informer was said *deferre*, and the people who brought the matter under consideration at the comitia *recipere rem* or *causam*. Gierig quotes Livy, xxxiii. 42: 'Aediles plebis multos pecuarios ad populi judicium adduxerunt; ex eorum multatitia pecunia aedem in insula [see ii. 194] Fauni fecerunt.' The fine so imposed was evidently regarded as in part at least sacred money; and Faunus was selected for the honour of a temple, because he was the patron of all kinds of cattle, which had been the cause of the offence.

290. *Vindicibus*] Their public spirit was considered creditable to the Aediles, v. 287, who inflicted the penalty.

292. *ludos novos*] For the above reason a new temple was erected on the present occasion to Flora, 'quia et arva atque pascua ejus numen tangebant, vs. 262.' *Gierig.* Tacit. Ann. ii. 49: 'isdem temporibus (sc. A. D. 17, Tiberius) deum aedes vetustate aut igni abolitas coeptasque

Parte locant clivum, qui tunc erat ardua rupes.
Utile nunc iter est, Publiciumque vocant.
Annua credideram spectacula facta; negavit
Addidit et dictis altera verba suis.
Nos quoque tangit honor; festis gaudemus et aris,
Turbaque caelestes ambitiosa sumus.
Saepe deos aliquis peccando fecit iniquos,
Et pro delictis hostia blanda fuit.
Saepe Jovem vidi, cum jam sua mittere vellet
Fulmina, thure dato sustinuisse manum.
At si negligimur, magnis injuria poenis
Solvitur et justum praeterit ira modum.
Respice Thestiaden; flammis absentibus arsit.
Causa est, quod Phoebes ara sine igne fuit.

ab Augusto dedicavit, Libero Liberaeque et Cereri juxta circum maximum, quam Aulus Postumius dictator voverat; eodemque in loco aedem Florae ab Lucio et Marco Publiciis aedilibus constitutam.' The word *lucrar*, and perhaps also *lucrum*, was derived from *lucus*. The former was a gratuity paid to the actors out of the 'grove-money.' Plut. Quaest. R. § 88, gives the right explanation, *ὅτι τὴν ἀπὸ τῶν ἀλσέων πρόσοδον εἰς τὰς θέας ἀνήλισκον.* To this the poet alludes in *ludi novi*, which included perhaps both the circus and the theatre. Tacit. Ann. i. 77: 'de modo lucaris et adversus lasciviam fautorum multa decernuntur;' where see Ritter's note. Varro derives *lucrum* 'a luendo,' L. L. v. § 176.

293. *locant clivum*] i. e. 'muniendum.' They devoted a part of the proceeds to making by contract a road up the Aventine, which Keightley says is still in existence. Varro, L. L. v. § 153.—'*clivos Publicius* ab aedilibus plebei Publicis qui eum publice aedificarunt.'

295. *annua facta*] The poet had imagined that the *ludi novi* (ver. 292) were from the first an annual festival. Flora shows that they were only made so by way of appeasing the anger she had conceived on account of the neglect of her, and that it was not until the consulship of Postumius Albinus and Laenas, A. U. C. 579, or nearly seventy years later, that the Floralia were regularly celebrated every year.

298. *ambitiosa*] 'Quae cultum studiose affectat.' *Gierig.* Eurip. Hippol. 7, *ἔνεστι γὰρ δὴ κἀν θεῶν γένει τόδε, τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο.*

300. *blanda*] Expiatoria. See Hor. Od. iii. 23. 19.

304. *Solvitur*] 'Luitur;' as the Greeks use *τίνειν ἀδικίαν.*—*justum modum*, 'due bounds, ordinary limits.' The epithet does not mean 'just,' but 'regular,' and on the same principle we have 'injusto sub fasce,' Georg. iii. 347; 'iniquo pondere rastri,' *ibid.* i. 164; Cic. de Div. i. § xvii. 33: 'negaverunt *justum* comitiorum rogatorem fuisse.'

305. *Thestiaden*] Meleager, son of Thestius, whose life depended on the preservation of a certain fatal faggot. When this was consumed by his mother Althaea he forthwith died. See Met. viii. 260, seqq.—*absentibus.* So Propert. iv. (iii.) 22. 31:—

'Nec cuiquam absentes arserunt in caput ignes,
Exitium nato matre movente suo.'

Respice Tantaliden; eadem dea vela tenebat.
Virgo est, et spretos bis tamen ulta focos.
Hippolyte infelix, velles coluisse Dionen
Cum consternatis diripereris equis.
Longa referre mora est correcta oblivia damnis.
Me quoque Romani praeteriere patres.
Quid facerem? per quod fierem manifesta doloris?
Exigerem nostrae qualia damna notae?
Excidit officium tristi mihi. Nulla tuebar
Rura, nec in pretio fertilis hortus erat.
Lilia deciderant; violas arere videres,
Filaque punicei languida facta croci.
Saepe mihi Zephyrus, Dotes corrumpere noli
Ipsa tuas, dixit. Dos mihi vilis erat.
Florebant oleae; venti nocuere protervi.
Florebant segetes; grandine laesa Ceres.
In spe vitis erat; caelum nigrescit ab Austris,
Et subita frondes decutiuntur aqua.
Nec volui fieri, nec sum crudelis in ira:
Cura repellendi sed mihi nulla fuit.
Convenere Patres, et, si bene floreat annus,
Numinibus nostris annua festa vovent.

—*Phoebes ara*, the altar of Diana, which had been neglected by Oeneus, king of Aetolia, and to punish whom the Calydonian boar was sent by her to ravage the country.

308. *Virgo est*] 'Cui mitior animus convenit.' *Gierig.*—*bis*, i. e. in the case of Agamemnon as well as of Oeneus.

309. *Dionen*] See on ii. 461. Cicero (de Nat. Deor. iii. 23. 59) enumerates several Venuses, 'tertia Jove nata et Diona, quae nupsit Vulcano.' Hippolytus had slighted the goddess of love, and was slain by his steeds becoming frightened, according to a curse uttered by his father Theseus, who supposed he had tempted the virtue of Phaedra. See vi. 741. Virg. Aen. vii. 765. Eur. Hipp. 1236 seqq. His fate was brought to pass by the contrivance of Aphrodite (Hippol. v. 21).

312. *Manifesta doloris*] This construction is common in the sense 'convicted of,' &c., but here it bears the very different meaning 'giving proof of.'—*notae*, 'disgrace.' Sup. iv. 915. Propert. i. 18. 3: 'nunc in amore tuo cogor habere notam.' Some have explained it, 'bearing evidences of the author,' or, as it were, 'of my coinage.'

315. *Excidit* &c.] I remitted my usual care of plants, and so showed my resentment.

318. *fila croci*] The same as 'spica Cilissa,' i. 76, where see the note.

319. *dotes tuas*] See v. 211.

321. *Florebant*] See supra 266.

324. *frondes*] If the leaves of any plant are destroyed or injured the fruit will dwindle and the plant itself will pine away. Hence great anxiety was expressed for the 'pam-

Annuimus voto. Consul cum consule ludos
Postumio Laenas persoluere mihi.
Quaerere conabar, quare lascivia major
His foret in ludis, liberiorque jocus:
Sed mihi succurrit, numen non esse severum,
Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur pota coronis,
Et latet injecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis
Saltat, et imprudens utitur arte meri.
Ebrius ad durum formosae limen amicae
Cantat; habent unctae mollia serta comae.

pinus' or vine-leaf, as Georg. ii. 333: 'nec metuit surgentes pampinus austros.'

330.] See supra 295.

332. *liberior jocus*] Supra iv. 946. The Floralia were kept with considerable licentiousness, as we know from Martial, i. 1 :—

'Nosses jocosae dulce cum sacrum Florae,
Festosque lusus, et licentiam vulgi,
Cur in theatrum, Cato severe, venisti?
An ideo tantum veneras, ut exires?'

Ibid. i. 36. 8 :—

'Quis Floralia vestit, et stolatum
Permittit meretricibus pudorem?

The *mimae*, or female dancers of loose character, appeared in the theatres with the most profligate indecency. Our old English festival of May-day, now nearly extinct, was simply a perpetuation of the Floralia. The 'lascivia major' of the former may be inferred from passages such as that of Milton, 'as he met her once a-Maying.'

334. *munera*] i. e. 'flores.' See sup. 261.

335. *sutilibus coronis*] These are the 'nexae philyra coronae' of Horace, Od. i. 38. 2. Martial v. 64. 4: 'lassenturque rosis tempora sutilibus.' *Ibid.* ix. 91. 6: 'frontem, sutilibus ruber coronis,' and 93. 5: 'sutilis aptetur decies rosa crinibus.' Becker, Gallus, p. 496—8 (Eng. Transl. ed. 2), gives an elaborate account of the convivial chaplets of the Romans. Those called *sutiles* were made by stitching roses to a strip of *bast* or bark of the lime-tree. Cf. inf 337. It was believed that a cooling or narcotic effect was produced on the heated brow of the hard drinker by these crowns. Plutarch, Symposiac. iii. Quaest. i.: *αἱ τῶν ἀνθῶν ἀπόῤῥοιαι πρὸς τοῦτο θαυμασίως βοηθοῦσι, καὶ ἀποτειχίζουσιν τὴν κεφαλὴν ἀπὸ τῆς μέθης ὡς ἀκρόπολιν.* Hence perhaps Hor. Od. i. 7. 22: 'uda Lyaeo Tempora populea fertur vinxisse corona.'

336. *injecta rosa*] The magnificent and highly-polished tables, *orbes citrei*, were covered with roses, or perhaps rose-leaves showered from above. Propert. v. (iv.) 8. 40: 'et facilis spargi munda sine arte rosa' (where other instances are given in the note of the use of this word in the singular, i. e. generically). The poet means to express the laxities that prevailed in mixed banquets of both sexes. Hence flowers are 'apta deliciis munera,' ver. 334.

338. *imprudens*] Unconscious of the exposure he is making of himself. —*arte meri* means *dancing*, which the Romans considered degrading except for professional persons.

Nulla coronata peraguntur seria fronte;
Nec liquidae vinctis flore bibuntur aquae.
Donec eras mixtus nullis, Acheloë, racemis,
Gratia sumendae non erat ulla rosae.
Bacchus amat flores: Baccho placuisse coronam,
Ex Ariadnaeo sidere nosse potes.
Scena levis decet hanc: non est, mihi credite, non est
Illa cothurnatas inter habenda deas.
Turba quidem cur hos celebret meretricia ludos,
Non ex difficili causa petita subest.
Non est de tetricis, non est de magna professis:
Vult sua plebeio sacra patere choro;
Et monet aetatis specie, dum floreat, uti,
Contemni spinam, cum cecidere rosae.
Cur tamen, ut dantur vestes Cerealibus albae,
Sic est haec cultu versicolore decens?
An quia maturis albescit messis aristis,
Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
Accidere in mensas ut rosa missa solet.
Lumina restabant, quorum me causa latebat,

340.] The poet means, that there is a natural connexion between inebriety and the use of flowers for chaplets. So Alcibiades came in drunk and wearing a crown of ivy and violets (Plat. Sympos. p. 212, D).

343. *Acheloë*] Compare Georg. I. 9: 'poculaque inventis Acheloia miscuit uvis.' The use of this word for 'water' generally,—and indeed it contains the same root as *aqua*,—is first found in Eurip. Bacch. 625.

346. *sidere*] See iii. 513—6.

348. *cothurnatas*] The dignity and gravity of tragedy are here contrasted with the levity of pantomimic acting.

350. *ex difficili petita*] A Grecism, the adjective being in the neuter, οὐκ ἐξ ἀφανοῦς.

351. *tetricis*] 'Severe, stern, moralists.'—*patere*. The emphasis is on this word rather than *plebeio choro*. She wishes that her festival should be unlike mysteries, open and accessible even to the lowest. Gierig understands *chorus* as 'ille ipse meretricum saltantium et discurrentium coetus.'

354. *Contemni*] 'She reminds us that no one cares for the person when its beauty has fled.'

356. *versicolore*] 'Tali amictu uti mulieribus Romanis interdictum erat lege Oppia. Liv. 34. 1.' *Gierig*. Supra 217: 'pictis incinctae vestibus Horae.' On the white garments used at the Cerealia, see iv. 619.

358. *Et*] Perhaps *At*. And this is the reading of two or three of the inferior copies.—*omnis*, παντοῖος, 'of every sort.'

360. *ut rosa missa*] See supra 336. But perhaps the allusion is rather to rose-leaves falling from the faded garlands of banqueters. Propert. iii. 25. 37: 'cum tua praependent demissae in pocula sertae.'

361. *Lumina*] Torches, perhaps carried in procession as in the Cerea-

Cum sic errores abstulit illa meos:
Vel quia purpureis collucent floribus agri,
Lumina sunt nostros visa decere dies;
Vel quia nec flos est hebeti, nec flamma, colore,
Atque oculos in se splendor uterque trahit;
Vel quia deliciis nocturna licentia nostris
Convenit. A vero tertia causa venit.
Est breve praeterea, de quo mihi quaerere restat,
Si liceat, dixi. Dixit et illa, Licet.
Cur tibi pro Libycis clauduntur rete leaenis
Imbelles capreae, sollicitusque lepus?
Non sibi, respondit, silvas cessisse, sed hortos,
Arvaque pugnaci non adeunda ferae.
Omnia finierat, tenues secessit in auras,
Mansit odor; posses scire fuisse deam.
Floreat ut toto carmen Nasonis in aevo,
Sparge, precor, donis pectora nostra tuis.

Nocte minus quarta promet sua sidera Chiron
Semivir et flavi corpore mixtus equi.

ia, iv. 494. 'The only other mention of this custom that we meet with is in Dion Cassius, lviii. 19, where however it is only said that light was given to those who were going out of the theatre at the Floralia. But this infers that it was night (?), so that the interior of the theatre must have been lighted: comp. ver. 367.' *Keightley.* The inference seems plausible, but cannot be called certain. The poet may mean nothing more than that torches are *symbolical* of night. It is a grave question whether the Roman theatre was ever used but for performances under the light of the sun.—*collucent.* Cf. Propert. i. 2. 13, 'litora nativis collucent picta lapillis.'

368. *A vero venit*] 'Omnium verissima est.'

371. *clauduntur rete*] This alludes to the baiting of beasts in the Amphitheatre, usually wild and fierce ones, and in prodigious variety, but, in this exceptional instance, of a smaller and tamer kind. Hares, as we know from Martial's book *De Spectaculis*, were often exhibited to be caught without injury by lions. Gierig quotes *ibid.* viii. 67: 'Et Floralicias lasset arena feras.' —*Caprea* was the roe, chamois, or mountain goat.—*rete* is an unusual ablative: Keightley thinks from *retis;* but there is a tendency in many ablatives to vary irregularly between *e* and *i*. See on iii. 564.

373. *cessisse*] 'in dominium venisse.' Cf. iv. 196. The answer implies, that the fiercer animals, as the wild boar, would be inappropriate to a goddess who only presided over enclosed and cultivated spots. The *type* of animal she preferred was rather of the domesticated kind.

376. *Mansit odor*] So Hippolytus perceives the divine presence of Diana by a fragrant smell, Hippol. 1391; and Prometheus the approach of the Ocean Nymphs by the same

Pelion Haemoniae mons est obversus in Austros;
Summa virent pinu, cetera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
Quae justum memorant incoluisse senem.
Ille manus, olim missuras Hectora leto, 385
Creditur in lyricis detinuisse modis.
Venerat Alcides exhausta parte laborum,
Jussaque restabant ultima pene viro.
Stare simul casu Trojae duo fata videres:
Hinc puer Aeacides, hinc Jove natus erat. 390
Excipit hospitio juvenem Philyreïus heros;
Et causam adventus hic rogat, ille docet.
Perspicit interea clavam spoliumque leonis,
Virque ait, his armis, armaque digna viro.
Nec se, quin horrens auderent tangere setis 395
Vellus, Achilleae continuere manus.
Dumque senex tractat squalentia tela venenis,
Excidit et laevo fixa sagitta pede est.

token, P. V. 115. It is very appropriately said of the goddess of flowers. See on v. 194.

378. *donis tuis*] Probably he means generally grace and elegance, vigour of expression, &c.

379. *Nocte minus quarta*] i. e. the third of the month; the day immediately succeeding it being, as it were, the full fourth. Thus inf. 600 *one* night is said, on the 13th, to remain before the 15th.

383. *Phillyrides*] Chiron, son of the nymph Philyra, by Saturn in the shape of a horse, Virg. Georg. iii. 92. Hesiod calls him Χείρων Φιλλυρίδης, Theog. 1001. He educated Achilles, and taught him to play the lute. See Juven. vii. 210:

'— Metuens virgae jam grandis Achilles
Cantabat patriis in montibus: et cui non tunc
Eliceret risum citharoedi cauda magistri?'

He was celebrated by many writers for his justice. Gierig refers to Eurip. Iph. Aul. 926, where Achilles says:—

ἐγὼ δ' ἐν ἀνδρὸς εὐσεβεστάτου τραφεὶς
Χείρωνος ἔμαθον τοὺς τρόπους ἁπλοῦς ἔχειν.

According to Aelian, Var. Hist. ix. 16, there was an Italian representative of the Centaur race, which he rightly refers to an ancient tradition of the first rider, called Mares (Μάρης).

389. *duo fata*] 'duo viri urbi Trojanae fatales. Hercules, Laomedontis perfidiam ulturus, Ilium expugnavit.' *Gierig.*

396. *Vellus*] This passage, like ii. 340, shows that the word is not restricted to 'a fleece,' but may be used for *tergus* or *pellis*. If however Varro is right in his ingenious derivation *a vellendo*, L. L. v. § 54, i. e. from plucking off the wool before shears were invented, the former must be the primary sense.—*seta* is properly *hair*, as that of goats, distinct from wool. See Georg. iii. 312. It is more properly spelt *saeta*,

Ingemuit Chiron traxitque e corpore ferrum;
Et gemit Alcides, Haemoniusque puer.
Ipse tamen lectas Pagasaeis collibus herbas
Temperat et varia vulnera mulcet ope.
Virus edax superabat opem, penitusque recepta
Ossibus et toto corpore pestis erat.
Sanguine Centauri Lernaeae sanguis Echidnae
Mixtus ad auxilium tempora nulla dabat.
Stabat, ut ante patrem, lacrimis perfusus Achilles:
Sic flendus Peleus, si moreretur, erat.
Saepe manus aegras manibus fingebat amicis;
Morum, quos fecit, praemia doctor habet.
Oscula saepe dedit; dixit quoque saepe jacenti:
Vive, precor, nec me care relinque pater.
Nona dies aderat cum tu, justissime Chiron,
Bis septem stellis corpora cinctus eras.

III. NON. 5TH.

Hunc Lyra curva sequi cuperet; sed idonea nondum
Est via. Nox aptum tertia tempus erit.

PR. NON. 6TH.

Scorpios in caelo, cum cras lucescere Nonas
Dicimus, a media parte notandus erit.

VII. ID. 9TH.

Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phoebo sidera victa locum,

for it is only a form of χαίτη, the aspirate being represented by *s*.

401. *Pagasaeis*] 'Thessalian,' from the port Pagasae (i. 491). That country was far-famed for its potent herbs, used both in medicine and the magic arts. Hence, as it would seem, the plant called *Centaureum* (Lucret. iv. 124. Georg. iv. 274) took its name. The English Flora has also its 'centaury' (Erythraea centaurium), which the old herbalists tell us is 'a wonderful good help against the biting of an adder,' and 'singular both for green and fresh wounds.' But it cannot be the classical plant, which Virgil calls 'gravcolens.'

405. *Centauri*] It is doubtful if the blood of Nessus or that of Chiron himself is meant. The former interpretation may be supported by Soph. Trach. 572, ἐὰν γὰρ ἀμφίθρεπτον αἷμα τῶν ἐμῶν σφαγῶν ἐνέγκῃ χερσίν, ἢ μελαγχόλους ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας, κτλ.

409. *fingebat*] See on ii. 420. 'Effingo manus,' Her. xx. 134. It is said of one who straightens and arranges the helpless limbs of the sick or dying.—*doctor*, &c. Chiron had taught his pupil the art of healing, and now received the benefit of it himself. Or perhaps *mores* means the officious kindness he had learnt from Chiron.

416. *tertia*] The third inclusive after the 3rd of the month, of which the poet has been writing, i. e. the 5th.

Ritus erit veteris, nocturna Lemuria, sacri:
  Inferias tacitis Manibus illa dabunt.
Annus erat brevior, nec adhuc pia februa norant,
  Nec tu dux mensum, Jane biformis, eras.
Jam tamen extincto cineri sua dona ferebant,
  Compositique nepos busta piabat avi.
Mensis erat Maius, majorum nomine dictus,
  Qui partem prisci nunc quoque moris habet.
Nox ubi jam media est somnoque silentia praebet
  Et canis et variae conticuistis aves;
Ille memor veteris ritus timidusque deorum
  Surgit; habent gemini vincula nulla pedes:
Signaque dat, digitis medio cum pollice junctis,
  Occurrat tacito ne levis umbra sibi;
Cumque manus puras fontana perluit unda,
  Vertitur et nigras accipit ore fabas,
Aversusque jacit; sed dum jacit, Haec ego mitto;
  His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur

423. *brevior*] See on ii. 49. He means, that January and February had not been then introduced, and consequently there were no *februa* or expiatory rites offered, as in later times, at that particular season.

426. *Compositi*] See on iii. 545.

428. *partem*] The other part of the same ceremony, as it may be called, viz. the Parentalia, was celebrated in February, ii. 533, seqq.

431. *timidus deorum*] δεισιδαίμων, full of superstitious awe.—*vincula*, 'shoes,' as supra ii. 324. See Virg. Aen. iv. 518; Met. vii. 182.

433. *Signa*] i. e. 'praesentiae suae.' The natural dread of darkness is in great measure owing to the profound silence which usually accompanies it. Hence timid people purposely make some noise when they fear ghosts, as by whistling, singing, &c. In this case the person snaps his fingers, lest the ghost should steal on him *tacito*, walking barefoot and noiselessly. The construction is a little perplexed: *digitis junctis, medio scilicet cum pollice.*

436. *ore*] Compare ii. 576: 'Et septem nigras versat in ore fabas.' The use of beans in this singular ceremony may perhaps be explained by the remark on iv. 725. We may thus understand ver. 438. Festus however, quoted by Gierig, after stating that the bean was used at the Lemuria and Parentalia, adds, 'in flore ejus luctus literae apparere videntur.' The bean-flower is said to be unique in having perfectly black 'signs of woe.'

437. *Aversus*] 'With face turned away from the direction in which they are thrown.' In other words, he tosses them behind him without daring to look back at the spirit which was supposed to collect them. Virg. Ecl. viii. 102: 'transque caput jace, ne respexeris.' Aesch. Cho. 91: δικοῦσα τεῦχος ἀστρόφοισιν ὄμμασιν. Theocr. xxiv. 91: ἀψ δὲ νέεσθαι ἄστρεπτος. Oed. Col. 490: ἔπειτ' ἀφέρπειν ἄστροφος. Infra vi. 164.

439. *novies*] There were there-

Colligere et nullo terga vidente sequi.
Rursus aquam tangit, Temesaeaque concrepat aera,
Et rogat, ut tectis exeat umbra suis.
Cum dixit novies, Manes exite paterni!
Respicit, et pure sacra peracta putat.
Dicta sit unde dies, quae nominis exstet origo,
Me fugit. Ex aliquo est invenienda deo.
Pleiade nate, mone, virga venerande potenti:
Saepe tibi Stygii regia visa Jovis.
Venit adoratus Caducifer. Accipe causam
Nominis; ex ipso est cognita causa deo.
Romulus ut tumulo fraternas condidit umbras,
Et male veloci justa soluta Remo,
Faustulus infelix, et passis Acca capillis
Spargebant lacrimis ossa perusta suis.
Inde domum redeunt sub prima crepuscula maesti,
Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atque haec exiguo murmure verba loqui:
En ego dimidium vestri parsque altera voti
Cernite sim qualis, qui modo qualis eram.

fore nine beans (seven in ii. 576), which were thrown behind one after the other, and at each cast the formula was repeated. Hence the ghost is said *terga sequi*, not merely *a tergo apparere*. Keightley remarks that uneven numbers were thought to have great efficacy, quoting Met. xiii. 952: 'Et purgante nefas novies mihi carmine dicto.'

441. *Temesaea aera*] Copper from Temesa, among the Bruttii at the foot of Italy. Od. i. 183: πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἀλλοθρόους ἀνθρώπους. Ἐς Τεμέσην μετὰ χαλκόν. This use of tinkling metal in magic rites is well known. It was preserved throughout the middle ages in the belief that bells would scare away evil spirits. Tibullus, i. 8. 21:

'Cantus et e curru Lunam deducere tentat;
Et faceret, si non aera repulsa sonent.'

447. *virga—regia Jovis*] See Hor. Od. i. 10. 17—20, and i. 24. 17.

451. *umbras*] There is a common confusion, at least in terms, as observed on Propert. v. 11. 1, between the bodily remains and the 'Manes' or spirit, when mention is made of the grave. —*male veloci*, 'who leaped the wall to his own destruction,' iv. 843.

453. *Acca*] See iii. 55; iv. 854.

456. *Ut erat*] 'sine apparatu.' *Gierig*. In this case we may compare the Greek phrase ὡς εἶχε. But he may also mean *ut erat illis non nisi durus torus*.

459. *pars altera voti*] 'an equal object of your hopes and cares with Romulus.'—*sim qualis*, &c. Many take the latter *qualis* to be an exclamation. Probably both are relatives: ἴδεσθε οἷος περφυκὼς οἷός εἰμι. The indicative *eram* is thus poetically used for *fuerim*.

Qui modo si volucres habuissem regna jubentes,
In populo potui maximus esse meo.
Nunc elapsa rogi flammis et inanis imago,
Haec est ex illo forma relicta Remo.
Heu ubi Mars pater est? si vos modo vera locuti,
Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
Perdidit. O quanto mitior illa fuit!
Saeve Celer, crudelem animam per vulnera reddas,
Utque ego, sub terras sanguinolentus eas!
Noluit hoc frater; pietas aequalis in illo est.
Quod potuit, lacrimas manibus ille dedit.
Hunc vos per lacrimas, per vestra alimenta rogate,
Ut celebrem nostro signet honore diem.
Mandantem amplecti cupiunt et brachia tendunt;
Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago,
Ad regem voces fratris uterque ferunt.
Romulus obsequitur, lucemque Remuria dixit
Illam, qua positis justa feruntur avis.
Aspera mutata est in lenem tempore longo
Littera, quae toto nomine prima fuit.

463. *elapsa*] Propert. v. 7. 1:

'Sunt aliquid Manes; letum non omnia finit;
Luridaque evictos effugit umbra rogos.'

467. *Quem lupa*, &c.] See ii. 415.

470 *sanguinolentus*] A violent death by the sword was regarded as a misfortune even to the spirit in the nether world, as Gierig shows from Servius. A natural or bloodless death was *mors sicca*, Juven. x. 113.—*Celer:* see iv. 843.

471. *pietas aequalis*] 'His affection for me was as great as mine for him.' See on iv. 849.

473. *vestra alimenta*] This is used as the Greeks would have used *ὑμετέραν τροφὴν*, sc. the nourishment given, not that received. And such appears to be the primary sense. See *Varronianus*, p. 406.

478. *uterque*] Faustulus and Acca, v. 453.

480. *positis*] See iii. 545.

481. *in lenem*] Merkel edits *in levem* from a few MSS. The derivation from *Remus* does not appear probable, though *l* and *r* are frequently interchanged, as *Lara* and *Lala* ii. 600. *Lemures* is more likely a Pelasgic word, connected with *λαμυρὸς*, 'gaping,' 'gluttonous;' a view which bears out Dr. Donaldson's suggestion (*Varronianus*, p. 151) that *Larva* is a feminine form of *Lar*, and means 'the wide-mouthed figure.' He compares *largus*, *λημία*, *λάμος*, *λάρυγξ*, *λαῖτμα*. In Virg. Aen. ix. 334 we have the Rutulian names 'Lamyrumque Lamumque' combined. But *lama*, 'a pond,' in Hor. Epist. i. 13. 10, has the first syllable long. The notion of a ghost being wide-mouthed and devouring is clearly seen in our word *goblin*, connected with *gobble*,

Mox etiam Lemures animas dixere silentum;
  Hic sensus verbi, vis ea vocis erat.
Fana tamen veteres illis clausere diebus,
  Ut nunc ferali tempore operta vides.
Nec viduae taedis eadem, nec virginis apta
  Tempora; quae nupsit, non diuturna fuit.
Hac quoque de causa, si te proverbia tangunt,
  Mense malas Maio nubere vulgus ait.
Sed tamen haec tria sunt sub eodem tempore festa
  Inter se nulla continuata die.

VI. ID. 10TH.

Quorum si mediis Boeoton Oriona quaeres,
  Falsus eris. Signi causa canenda mihi.
Juppiter et lato qui regnat in aequore frater
  Carpebant socias Mercuriusque vias.
Tempus erat quo versa jugo referuntur aratra
  Et pronus saturae lac bibit agnus ovis.
Forte senex Hyrieus, angusti cultor agelli,
  Hos videt, exiguam stabat ut ante casam.
Atque ita, Longa via est nec tempora longa supersunt,
  Dixit, et hospitibus janua nostra patet.
Addidit et vultum verbis, iterumque rogavit.
  Parent promissis, dissimulantque deos.
Tecta senis subeunt nigro deformia fumo;
  Ignis in hesterno stipite parvus erat.
Ipse genu nixus flammas exsuscitat aura,
  Et promit quassas comminuitque faces.

We may add that *Lemuria* certainly came from *Lemures*, not conversely, as the poet intimates, 483.

485. *illis diebus*] During the Lemuria. The same customs of closing the temples and avoiding marriage prevailed during the Feralia, ii. 557. 563. See supra 426.

490.] Plutarch inquires (Quaest. R. § 86) 'why men do not marry in May.' Among several conjectures, he gives one which is at least as plausible as the rest, that Maius being called from old men, and Junius from young ones, the matrimonial omen of the latter is more propitious! It is said that this superstition still exists.

492. *nulla continuata die*] Though there are three days of the Lemuria, no two of them are kept consecutively. The days marked in the old Calendars are the 7th, 5th, and 3rd of the Ides. 'If,' the poet proceeds to say, 'you look for Orion on the middle of these three days, you will not find it, for it set on the sixth of the Ides.' The ingenuity shown in expressing these difficult dates should not be overlooked.—*Quorum* refers to *festa* in v. 491.

493. *Boeoton*] Born at Tanagra in Boeotia. The first syllable of *Orion* is properly long (Ὠρίων).

Stant calices: minor inde fabas, olus alter habebat,
Et spumant testu pressus uterque suo.
Dumque mora est, tremula dat vina rubentia dextra.
Accipit aequoreus pocula prima deus.
Quae simul exhausit, Da nunc bibat ordine, dixit,
Juppiter. Audito palluit ille Jove.
Ut rediit animus, cultorem pauperis agri
Immolat et magno torret in igne bovem;
Quaeque puer quondam primis diffuderat annis,
Promit fumoso condita vina cado.
Nec mora, flumineam lino celantibus ulvam,
Sic quoque non altis, incubuere toris.

whence Gierig prefers *Boeotum*, the reading of the greater number of MSS., but not of the best. Virgil makes the O short in several places; but in Hor. it is long, except in Epod. xv. 7. It is long also sup. iv. 388; inf. 543. 545.

504. *dissimulant deos*] i. e. 'se esse,' as *simularat anum*, iv. 517.

508. *quassas faces*] These words require some explanation. *Faces* is for *taedae*, which it has been shown on ii. 558 meant pieces of split pine-wood. *Quatere facem* was said of those who, in carrying these bits of wood for torches, or rather bundles of them tied together, occasionally knocked off the accumulated carbon to renew the blaze. Hence Propert. i. 3. 10: 'Et quaterent sera nocte facem pueri;' and iv. (iii.) 16. 16: 'ipse Amor accensas percutit ante faces.' Compare Ovid, Amor. i. 2. 12. *Quassae faces* are therefore the stumps of burnt-out links reserved for fire-wood. See supra iv. 167.

509. *calices*] 'pipkins.' *Keightley.* This is a rare sense; but Varro perhaps recognizes it, L. L. v. § 127: '*Calix* a caldo, quod in eo calda puls apponebatur et caldum eo bibebant.' —*minor inde*, i. e. 'ex iis,' a remarkable usage.—*testu.* See on ii. 645.

511. *Dum mora est*] 'dum coquitur cibus.'

514. *Juppiter*] This was, of course, a *lapsus linguae*, as is clear from 504.

516. *bovem*] Not necessarily ὅλον ἐκ κριβάνου βοῦν, Ar. Acharn. 85, but a portion of the meat. Though '*magno* igne' may seem to indicate the former, it is probably only contrasted with '*ignis parvus*' in v. 506.

517. *diffuderat*] This word is technically applied to what we should call 'bottling wine,' i. e. transferring it from the dolium to the amphora or cadus. Hence generally 'to store up,' as Hor. Epist. i. 3. 8: 'Bella quis et paces longum diffundit in aevum?'—*puer.* There is reason to believe that the Romans exaggerated the age of wine as greatly as is now done.—*fumoso cado.* The jars were set near the fire, perhaps actually in the chimney, to mellow and ripen the wine: 'amphorae fumum bibere institutae Consule Tullo,' Hor. Od. iii. 8. 11. Tibullus ii. 1. 27:—

'Nunc mihi fumosos veteris proferte Falernos
Consulis, et Chio solvite vincla cado.'

This is still done in some places were wine is made. The casks are subjected to an artificial heat, and this is called 'stoving wine.' The Romans seem to have regarded the expedient as a fraud. Martial, x. 36. 1:—

'Improba Massiliae quicquid fumaria cogunt,
Accipit aetatem quisquis ab igne cadus.'

519. *lino celantibus*] The mattresses (*tori*) were of linen stuffed

Nunc dape, nunc posito mensae nituere Lyaeo.
Terra rubens crater, pocula fagus erant.
Verba fuere Jovis: Si quid fert impetus, ora:
Omne feres. Placidi verba fuere senis:
Cara fuit conjunx, prima mihi cura juventa
Cognita. Nunc ubi sit, quaeritis? urna tegit.
Huic ego juratus, vobis in verba vocatis,
Conjugio, dixi, sola fruere meo.
Et dixi, et servo, sed enim diversa voluntas
Est mihi: nec conjunx, sed pater esse volo.
Annuerant omnes; omnes ad terga juvenci
Constiterant: pudor est ulteriora loqui.
Tum superinjecta texere madentia terra.
Jamque decem menses, et puer ortus erat.
Hunc Hyrieus, quia sic genitus, vocat Uriona:
Perdidit antiquum littera prima sonum.
Creverat immensum; comitem sibi Delia sumpsit;
Ille deae custos, ille satelles erat.
Verba movent iras non circumspecta deorum.
Quam nequeam, dixit, vincere, nulla fera est.
Scorpion immisit Tellus. Fuit impetus illi
Curva gemelliparae spicula ferre deae.

with some kind of grass or soft rush. What the Romans meant precisely by *ulva* (i. 200) requires investigation. The word is probably only a dialectic variety of ὕλη and *silva*. The stuffing was called *tomentum*, which, as the first syllable is long, does not come from τέμνω, but seems to be for *toromentum*. Martial, xiv. 160: 'Tomentum concisa palus Circense vocatur.' The mattresses were piled one upon another so as to be *alti*. It is recorded of Augustus, Suet. Oct. § lxxiii.: 'ne toro quidem cubuisse aiunt, nisi humili et modice instrato.' The frame of the bed was *lectus*.

522. *terra rubens*] The bowl (iv. 779) was of red earthenware, or terra cotta, the cups of wood. Met. viii. 668:

——'Post haec caelatus eadem
Sistitur argilla crater, fabricataque fago
Pocula.'

529. *sed enim*] ἀλλὰ γάρ. Perhaps *sed nunc*.

535. *Uriona*] From οὖρον. Horace and others represent Orion as having offered violence to Diana while hunting:

——'integrae
Tentator Orion Dianae
Virginea domitus sagitta.'

Ovid's account is, that to punish his boast of being able to overcome every animal, the small but venomous scorpion was sent, by which he was stung in attempting to divert it from Latona the mother of his patroness. The genuine Italian name for Orion was *Jugula*. Varro, L. L. vii. § 50.

542. *ferre deae*] i. e. 'inferre.'—*gemelliparae*, the mother of Apollo and Diana.

Obstitit Orion. Latona nitentibus astris
Addidit, et, Meriti praemia, dixit, habe.
IV. ID. 12TH.
Sed quid et Orion et caetera sidera mundo
Cedere festinant, noxque coarctat iter?
Quid solito citius liquido jubar aequore tollit
Candida, lucifero praeveniente, dies?
Fallor, an arma sonant? Non fallimur, arma sonabant;
Mars venit, et veniens bellica signa dedit.
Ultor ad ipse suos caelo descendit honores,
Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in urbe
Non aliter nati Mars habitare sui.
Digna Giganteis haec sunt delubra tropaeis:
Hinc fera Gradivum bella movere decet;
Seu quis ab Eoo nos impius orbe lacesset,
Seu quis ab occiduo sole domandus erit.
Perspicit armipotens operis fastigia summi,
Et probat invictos summa tenere deos.

543. *Obstitit*] 'threw himself in the way.'

544. *Addidit*] i. e. 'et scorpium et Oriona.' *Meriti praemia* refers only to Orion, who had rendered her assistance.

545. *mundo Cedere*] 'To leave the sky.' The same compliment, a foolish one from its extravagance, had been paid to Augustus, iv. 673. —*coarctat*, 'contracts,' 'shortens.' Propert. iv. 20. 12: 'Phoebe, moraturae contiahe lucis iter.'

551. *Ultor*] A temple to Mars Ultor was dedicated by Augustus in the forum called by his name, A.U.C. 752. Suet. Oct. § 29. He had vowed it just before the battle of Philippi. See inf. 569. But the punishment of the rebel Parthians and the vengeance taken for the murder of Julius Caesar were equally commemorated by this event. In the latter capacity Augustus himself was 'patiens vocari Caesaris ultor,' Hor. Od. i. 2. 44. Suet. Oct. § x.: 'Omnium bellorum initium et causam hinc sumpsit, nihil convenientius ducens quam necem avunculi vindicare, tuerique acta.'

555. *tropaeis*] 'Those gained by Mars in the giant-war. Perhaps there was a representation of this on the pediment of the temple.' *Keightley.—hinc bello movere.* The temple of Mars was expressly ordered to be used by the senate in consulting about war. Suet. Oct. § 29.

557, 558. *Eoo — occiduo*] The Parthians and the Germans. See inf. 580.

559. *Perspicit*] 'Takes a survey of,' as if examining the new temple when completed, as did the censor, who was said *probare* (vi. 212). Many good MSS. give *prospicit.—summa tenere.* Near the top of the pediment it was usual to place a double figure. Propert. iii. 23. 11: 'et duo solis erant supra fastigia currus.'

Perspicit in foribus diversae tela figurae,
Armaque terrarum milite victa suo.
Hinc videt Aenean oneratum pondere caro,
Et tot Iuleae nobilitatis avos.
Hinc videt Iliaden humeris ducis arma ferentem,
Claraque dispositis acta subesse viris.
Spectat et Augusto praetextum nomine templum;
Et visum, lecto Caesare, majus opus.
Voverat hoc juvenis tunc, cum pia sustulit arma.
A tantis Princeps incipiendus erat.
Ille manus tendens, hinc stanti milite justo,
Hinc conjuratis, talia dicta dedit:
Si mihi bellandi pater est Vestaeque sacerdos
Auctor, et ulcisci numen utrumque paro,
Mars, ades, et satia scelerato sanguine ferrum;
Stetque favor causa pro meliore tuus.
Templa feres, et me victore vocaberis Ultor.
Voverat, et fuso laetus ab hoste redit.

561. *in foribus*] It is not clear whether he speaks of *real* arms suspended near the entrance of the temple, which was a common custom, and which Keightley believes to be alluded to, or whether they were only sculptured on the doors, as described in Propert. iii. 23. 13; Virg. Georg. iii. 26, seqq. In either case they were *diversae figurae*, according to the nations represented.

564. *avos*] The ancestry of Augustus are similarly pourtrayed on Virgil's imaginary temple, Georg. iii. 35, though perhaps Ovid had this in view.

565. *Iliaden*] Romulus. See iv. 23.—*ducis arma.* The *spolia opima* taken from Acron. Livy i. 10; Propert. v. 10. 15.—*acta subesse.* The *tituli* or inscriptions on the base of the statues chronologically arranged (*dispositis*).

567. *praetextum*] As it were 'fringed' or 'bordered' with the name of the founder, and the circumstances of the dedication, round the frieze of the temple. The addition of the word 'templum' in this verse seems to show that the preceding verses refer generally to the statues of illustrious Romans in the Forum Augustum. See Sueton. Oct. § 31: 'statuas omnium triumphali effigie in utraque Fori sui porticu dedicavit.'—*lecto.* See ii. 665.

569. *pia arma*] To avenge the murder of Caesar, at the battle of Philippi, in which Brutus and Cassius the conspirators were routed.—*Princeps.* 'Principalis dignitas a tantis rebus proficisci debebat.' *Gierig.* Augustus (or rather Octavian, for the title of Augustus followed that of Princeps) took this name in his sixth consulship, A.U.C. 726. Hor. Od. i. 2. 50: 'hic ames dici pater atque princeps.'

571. *milite justo*] 'The *regular* troops,' i. e. those which had the authority of the senate. See supra 304.—*stanti.* This form of the ablative absolute is very rare, though it is not easy to say why.

573. *Vestae sacerdos*] Julius Caesar as Pontifex. See iii. 699.

Nec satis est meruisse semel cognomina Marti
  Persequitur Parthi signa retenta manu.
Gens fuit et campis et equis et tuta sagittis,
  Et circumfusis invia fluminibus.
Addiderant animos Crassorum funera genti,
  Cum periit miles signaque duxque simul.
Signa, decus belli, Parthus Romana tenebat,
  Romanaeque aquilae signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
  Caesaris Ausoniae protegerentur opes.
Ille notas veteres, et longi dedecus aevi
  Sustulit: agnorunt signa recepta suos.
Quid tibi nunc solitae mitti post terga sagittae,
  Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.
  Pignora jam nostri nulla pudoris habes.

575. *scelerato*] Because shed in civil war. Hence 'Mars impius.' Georg. i. 511.

579. *Marti*] The syntax is, 'Nec satis est Augusto meruisse cognomina Marti,' sc. ut vocaretur Ultor. Thus the nominative to *persequitur* is not *Mars*, but *Augustus*.

580. *Parthi—manu*] The standards taken from Crassus, and recovered by Augustus in 734. Both the father and the younger son, P. Crassus, fell in this unfortunate expedition, B.C. 53. See inf. vi. 465; Cic. de Div. ii. 9. 22; and the fine elegy of Propertius, iv. (iii.) 4. It was in this year (734) that Horace wrote Epist. i. 12; and he alludes to the event in ver. 27: 'jus imperiumque Phraates Caesaris accepit genibus minor.' The recovered standards were deposited in the temple of Jupiter Capitolinus by Augustus, who prided himself on the success of the expedition. Hor. Od. iv. 15. 6:—

'Et signa nostro restituit Jovi
  Derepta Parthorum superbis
  Postibus.'

See Sueton. Oct. § xxi. Gierig adds: 'Amplificatur Augusti honor. Quo difficilior aditu illa gens, quo ferocior rebus suis secundis, quo tristior ignominia Romanis inde illata, eo major Augusti gloria receptis signis.' The *circumfusa flumina* are in fact wholly imaginary. The Tigris and the Euphrates were the only rivers of importance which had to be crossed. But the geography of the Parthian territory was but little known.

590. *agnorunt suos*] As if it were the meeting of friends long separated. See iii. 114.

591. *mitti post terga*] This custom was perhaps not peculiar to the Parthians; for we find on the Assyrian marbles a horseman with his face turned backwards in flight, and in the act of discharging an arrow; Layard, *Nineveh*, p. 221. Propert. iii. 1. 13:—

'Jam negat Euphrates equitem post terga tueri
  Parthorum, et Crassos se tenuisse dolet.'

Virg. Aen. xi. 654: 'spicula converso fugientia dirigit arcu.'

593. *porrigis*] This word is used to express the humility with which the thing demanded is tendered to

Rite deo templumque datum nomenque bis ulto, 595
Et meritus voti debita solvit honor.
Sollemnes ludos Circo celebrate, Quirites:
Non visa est fortem scena decere deum.
III. ID. 13TH.
Pleiadas aspicies omnes, totumque sororum
Agmen, ubi ante Idus nox erit una super. 600
Tum mihi non dubiis auctoribus incipit aestas,
Et tepidi finem tempora veris habent.
PR. ID. 14TH.
Idibus ora prior stellantia tollere Taurum
Indicat: huic signo fabula nota subest.
Praebuit, ut taurus, Tyriae sua terga puellae 605
Juppiter, et falsa cornua fronte tulit;
Illa jubam dextra, laeva retinebat amictus;
Et timor ipse novi causa decoris erat.
Aura sinus implet; flavos movet aura capillos:
Sidoni, sic fueras aspicienda Jovi. 610

the conqueror. Gierig well compares i. 646: 'passos Germania crines porrigit.' Similarly Trist. ii. 1. 227: 'nunc porrigit arcus Parthus eques.'

595. *bis ulto*] 'Qui bis ultus est cives Romanos,' sc. 'Philippis et apud Parthos.'—*nomen*, i. e. 'Martis Ultoris.' — *meritus voti*. There is some confusion in the ideas of 'earning' and 'paying.' Gierig explains, 'Augustus votis suis honorem meritus solvit debita,' reading *votis* with one or two inferior MSS. Properly not the vow, but he who makes it, is said *solvere debita*, or *meritum voti honorem*. The meaning is, 'the well-deserved honour of the vow pays, by its fulfilment, what was due to Mars.' Perhaps, however, *voti debita* should be taken together, 'what was promised in the vow.'

598. *scena*] The Cerealia and Megalesia terminated with exhibitions at both the circus and the theatre. The latter were omitted on this festival, as being too trivial for the occasion. The 'Tabula Maffeana' has 'Lud. Mart. in circ.' marked against the 12th of May.

601. *aestas*] By this term the poet means especially 'the sailing season,' ὥραν, which commenced with the rising, and ended with the setting of the Pleiades or Vergiliae, in the beginning of November. Propert. i. 8. 10: 'et sit iners tardis navita Vergiliis.' The harvest then also commenced. Hesiod, Opp. 383, Πληϊάδων Ἀτλαγγενέων ἐπιτελλομενάων Ἄρχεσθ' ἀμητοῦ. See also *ibid.* 619—23.

603. *prior Idibus*, &c.] 'Pridie Idus Tauri frons apparet.' The beautiful description which follows, and which is almost identical with that given by Lucian in Dial. Deor. and Moschus, Id. ii. 126, must have been derived from some celebrated statue or picture, or perhaps the traditional account of one. Compare also Met. ii. 833, seqq.

610. *sic fueras aspicienda*] 'This was the posture you should have assumed at first if you had wished to captivate Jove.' Gierig has *accipienda*, sc. tergo Jovis.

Saepe puellares subduxit ab aequore plantas,
Et metuit tactus assilientis aquae ;
Saepe deus prudens tergum demittit in undas,
Haereat ut collo fortius illa suo.
Litoribus tactis stabat sine cornibus ullis
Juppiter, inque deum de bove versus erat.
Taurus init caelum : te, Sidoni, Juppiter implet,
Parsque tuum terrae tertia nomen habet.
Hoc alii signum Phariam dixere juvencam,
Quae bos ex homine est, ex bove facta dea.

Tum quoque priscorum virgo simulacra virorum
Mittere roboreo scirpea ponte solet.
Corpora post decies senos qui credidit annos
Missa neci, sceleris crimine damnat avos.
Fama vetus, tunc cum Saturnia terra vocata est,
Talia fatidici dicta fuisse senis :
Falcifero libata seni duo corpora, gentes,
Mittite, quae Tuscis excipiantur aquis :

619. *Phariam juvencam*] Io, whom many regarded as an Egyptian deity, identical with Isis, as Propert. iii. 25. 3. The pentameter is repeated from Her. xiv. 86.

621. *Tum quoque*] 'Idibus Maiis, sacrificio ante peracto, Pontifices, Vestales, Praetores, aliique cives, simulacra ad humanae formae similitudinem facta, numero triginta, de ponte sublicio in Tiberim mittebant.' *Gierig.* See on iii. 791. There can be little doubt that this singular custom, which was kept up *pro forma* long after its real meaning had been lost, originated in that craving after vicarious human sacrifice which seems to be an instinct in man. See on iv. 725.—*roboreo ponte*, the ancient wooden bridge called *sublicius*, from being 'tied' together with timbers. Hence, according to Varro, L. L. v. § 83, the title of 'pontifex,' or 'bridge-maker,' was derived : 'Nam ab his Sublicius est factus primum, ut restitutus saepe, quom in eo sacra et uls et cis Tiberim non mediocri ritu fiant.' (By *sacra* Varro probably means this very ceremony. Cf. lib. vii. § 44.) But Dr. Donaldson (*Varron.* p. 419) connects it with *pondus* and *pendeo*, 'the priest who settles the atonement for a specific fault by the imposition of a fine.'

623. *post decies senos*] One opinion, which the poet thinks untenable, because it implies unnatural conduct in the ancient Italians, was that men who were past sixty years used to be made away with by drowning. The Sardinians, Aelian tells us, Var. Hist. iv. 1, dispatched their old men ; it is therefore possible that this barbarous custom was carried by the early settlers into Italy.

626. *fatidici senis*] Faunus. See iii. 292. Merkel reads *Jovis* from one good MS., and Gierig, *dei*, i. e. the oracle of Dodona. Keightley retains *fuere* from the majority of MSS.

627. *libata*] See on ii. 653.

Donec in haec venit Tirynthius arva, quotannis
Tristia Leucadio sacra peracta modo:
Illum stramineos in aquam misisse Quirites;
Herculis exemplo corpora falsa jaci.
Pars putat, ut ferrent juvenes suffragia soli,
Pontibus infirmos praecipitasse senes.
Tibri, doce verum: tua ripa vetustior urbe est;
Principium ritus tu bene nosse potes.
Tibris arundiferum medio caput extulit alveo,
Raucaque dimovit talibus ora sonis:
Haec loca desertas vidi sine moenibus herbas:
Pascebat sparsos utraque ripa boves.
Et quem nunc gentes Tiberim noruntque timentque,
Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi saepe refertur:
Ille meas remis advena torsit aquas.
Venit et Alcides, turba comitatus Achiva.
Albula, si memini, tunc mihi nomen erat.

629. *Tirynthius*] i. 542, seqq.— *Leucadio modo*. See Her. xv. 172. The 'lover's leap' at the promontory of Leucas, above Corcyra, was well known. Whether as a cure for love, or as a punishment for crimes, is uncertain; but it was an ancient custom to precipitate persons from that rock; and when the proceeding had lost something of its primitive rigour, and passed into a ceremony, feathers were tied to break the fall. Hence Ovid's Sappho exclaims, in that beautiful passage, Heroid. xv. 179:—

'Tu quoque, mollis Amor, pennas suppone cadenti,
Ne sim Leucadiae mortua crimen aquae.'

Strabo, x. p. 452, § 9: 'It was an established usage with the Leucadians to hurl some criminal from the rock every year at the feast of Apollo, for the sake of averting calamity, all sorts of feathers and (living) birds being fastened to him to lighten the leap by their buoyancy; while many were ready to receive him below in little boats, ranged in a circle, and convey him when picked up safe out of the boundaries.'

634. *Pontibus*] The 'pontes' were raised galleries, perhaps temporary, by which the voters were admitted into the Septa (i. 53), at the comitia centuriata. To keep them clear, and to prevent those who had no votes from thronging them, they used to call out in joke, 'Throw down the old men.' For those above sixty are said to have been released from political duties. This is given on the authority of Nonius and Festus, quoted by Gierig.

637. *arundiferum caput*] Thus Virgil represents Father Tiber, Aen. vii. 34: 'crines umbrosa tegebat arundo.' Thus also in Lycidas Milton gives the Cam a bonnet of sedge.

640. *pascebat*] Cf. i. 381. Aen. viii. 360.

642. *despiciendus*] Here there is a play between the senses of *despicere* 'to despise,' and 'to look down at,' i. e. 'prono capite contemplari.' See on iii. 113.

Excipit hospitio juvenem Pallantius heros:
Et tandem Caco debita poena venit.
Victor abit, secumque boves, Erytheïda praedam,
Abstrahit. At comites longius ire negant:
Magnaque pars horum desertis venerat Argis.
Montibus his ponunt spemque Laremque suum;
Saepe tamen patriae dulci tanguntur amore,
Atque aliquis moriens hoc breve mandat opus:
Mittite me Tiberi, Tiberinis vectus ut undis
Litus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulcri:
Mortuus Ausonia conditur hospes humo;
Scirpea pro domino Tiberi jactatur imago,
Ut repetat Graias per freta longa domos.
Hactenus: ut vivo subiit rorantia saxo
Antra, leves cursum sustinuistis aquae.

ID. 15TH.

Clare nepos Atlantis, ades, quem montibus olim
Edidit Arcadiis Pleïas una Jovi.
Pacis et armorum superis imisque deorum
Arbiter, alato qui pede carpis iter;
Laete lyrae pulsu, nitida quoque laete palaestra,
Quo didicit culte lingua favente loqui.
Templa tibi posuere patres spectantia Circum
Idibus. Ex illo est haec tibi festa dies.
Te, quicumque suas profitentur vendere merces,
Thure dato, tribuas ut sibi lucra rogant.

646. *Albula*] Supra ii. 389. Aen. viii. 332.

651. *venerat Argis*] On the construction see ii. 499, though it may also be the abl. absolute: on the history, iii. 791. Virg. Aen. x. 779.

660. *Ut*] Merkel reads *hactenus, et*, &c., with a period at *antra*. The authority of the MSS. is about equal for *et* and *ut*; but *hactenus* generally stands alone and disconnected with what follows.

Ibid. Graius domos] The poet means to show, why these rush-made images were also called *Argei*.

664. *Pleïas una*] una ex Pleïadibus. See sup. 87. Gierig thinks, and with much probability, that Ovid had in view the well-known ode of Horace, i. 10, in the following address to Mercury. The temple here spoken of was dedicated A.U.C. 258, by M. Laetorius, the centurion. See Livy ii. 27. Mercury was worshipped by the guild or sodality of merchants at Rome as the patron of gain, either honestly or dishonestly obtained. See supra 104. He was styled ἐμπολαῖος by the Greeks, and facetiously Ἑρμῆς παλιγκάπηλος, Arist. Plut. 1156.

667. *nitida*] See on v. 266. In this sense Theocritus has λιπαρα παλαίστρα, ii. 51.

Est aqua Mercurii portae vicina Capenae:
Si juvat expertis credere, numen habet
Huc venit incinctus tunicam mercator, et urna
Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus; lauro sparguntur ab uda
Omnia, quae dominos sunt habitura novos.
Spargit et ipse suos lauro rorante capillos,
Et peragit solita fallere voce preces.
Ablue praeteriti perjuria temporis, inquit,
Ablue praeterita perfida verba die.
Sive ego te feci testem, falsove citavi
Non audituri numina magna Jovis;
Sive deum prudens alium divamve fefelli,
Abstulerint celeres improba verba Noti.
Et pateant veniente die perjuria nobis,
Nec curent superi, si qua locutus ero.
Da modo lucra mihi, da facto gaudia lucro,
Et face, ut emptori verba dedisse juvet.

674. *numen habet*] The Romans believed that a divinity resided in certain waters, especially those of a medicinal kind. Hence Propert. iv. (iii.) 18. 8: 'quis deus in vestra constitit hostis aqua?' So the spa called Juturna in the Forum (ii. 585), was presided over by a nymph, and was frequented by many sick people, 'propter id nomen,' says Varro, L. L. v. § 71. He adds, *ibid.* that there was a 'Lympha Commotia, a commotu, quia ibi insula in aqua commovetur.' There appears to be no mention made of Mercury's well in other writers. This need not excite our surprise; for it does not seem to have been a spa, but merely used for lustral water on a particular occasion.

675. *incinctus*] Gierig takes this for *cinctus;* and Keightley compares 'incinctos Lares,' ii. 634. Perhaps it means 'ungirt,' with the tunic allowed to fall low, for so the 'institores,' or pedlar-merchants dressed, as we know from Propert. v. (iv.) 2. 38: 'mundus demissis institor in tunicis.' As in the middle ages, the Roman merchants had a distinctive dress, and are said to have carried a purse at their girdle.

678. *dominos novos*] All goods and commodities which were about to change hands were sprinkled with water from an *aspersorium* of bay-leaves. See iv. 736. Even slaves who were newly bought, *νεώνητοι*, were jocosely treated with *καταχύσματα* on entering a Greek house, Ar. Plut. 789.

685. *prudens*] *ἑκών*, 'intentionally.' Cf. *sup.* 613.

687. *pateant*] 'Aditus mihi detur ad nova perjuria.' *Gierig.* The petition does not convey a favourable impression of the honesty of Roman tradesmen. Precisely similar is the request of the slave in Horace, Epist. i. 16. 60:

—— 'pulchra Laverna,
Da mihi fallere, da justo sanctoque videri,
Noctem peccatis et fraudibus objice nubem.'

Talia Mercurius poscentes ridet ab alto,
Se memor Ortygias surripuisse boves.
XIII. KAL. 20TH.
At mihi pande, precor, tanto meliora petenti,
In Geminos ex quo tempore Phoebus eat.
Cum totidem de mense dies superesse videbis,
Quot sunt Herculei facta laboris, ait.
Dic, ego respondi, causam mihi sideris hujus.
Causam facundo reddidit ore deus.
Abstulerant raptas Phoeben Phoebesque sororem
Tyndaridae fratres, hic eques, ille pugil.
Bella parant, repetuntque suas et frater et Idas,
Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
Suadet, et ex causa pugnat uterque pari.
Effugere Oebalidae cursu potuere sequentes;
Sed visum celeri vincere turpe fuga.
Liber ab arboribus locus est, apta area pugnae.
Constiterant illic: nomen Aphidna loco.
Pectora trajectus Lynceo Castor ab ense
Non exspectato vulnere pressit humum.
Ultor adest Pollux, et Lyncea perforat hasta,
Qua cervix humeros continuata premit.
Ibat in hunc Idas, vixque est Jovis igne repulsus;
Tela tamen dextrae fulmine rapta negant.

692. *Ortygias*] 'Apollinis in insula Ortygia [Delo] nati.' *Gierig.* See the Homeric Hymn to Mercury, and Met. ii. 676, seqq.

693. *tanto meliora*] 'Comparat poeta nunc sequentia cum precibus mercatorum, quae antecedunt.' *Gierig.* The poet still addresses Mercury, desiring to know not only when the sun enters Gemini, viz. on the 20th, or twelve days inclusive from the end of the month, but also the origin of the constellation.

694. *ex quo tempore*] 'At what time.' A Grecism. Compare *unde* in v. 66.

700.] On the story here given see Pind. Nem. x. 103, seqq.; Theocr. Id. xxii. Apollodor. iii. 10. 3. Propert. i. 2. 15:—

'Non sic Leucippis succendit Castora Phoebe,
Pollucem cultu non Hilaira soror.'

Idas and Lynceus, to whom the maids were betrothed, pursued the demigods, and came to blows, as described below.

705. *Oebalidae*] The descendants of Oebalus, the father of Tyndareus; viz. Castor and Pollux.

708. *Aphidna*] This reading is only preserved in one MS. All the others give *illo nomina fida loco.* A deme of Laconia was so called, according to Steph. Byzant., quoted by Gierig

714. *dextrae rapta*] The simple takes the construction of the com-

Jamque tibi, Pollux, caelum sublime patebat,
Cum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni caelum, partire duobus;
Dimidium toto munere majus erit.
Dixit, et alterna fratrem statione redemit:
Utile sollicitae sidus uterque rati.

XII. KAL. 21ST.

Ad Janum redeat, qui quaerit, Agonia quid sint;
Quae tamen in fastis hoc quoque tempus habent

XI. KAL. 22ND.

Nocte sequente diem canis Erigoneïus exit;
Est alio signi reddita causa loco.

X. KAL. 23RD.

Proxima Vulcani lux est, Tubilustria dicunt;
Lustrantur purae, quas facit ille, tubae.

IX. KAL. 24TH.

Quattuor inde notis locus est, quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest.

pound, *erepta.*—*negant*, &c. 'Men say that even in death he grasped his weapon.'

718. *dimidium*, &c.] This was a proverb. Hesiod, Opp. 40, *νήπιοι, οὐδὲ ἴσασιν ὅσῳ πλέον ἥμισυ παντός.*

719. *redemit*] He ransomed or rescued his brother by consenting to take his place alternately with him *apud inferos*. *Statione* is the ablative of price, and is a metaphor from sentinels relieving each other on guard. See ii. 66. 674. Gierig thinks the poet had in view Virgil, Aen. vi. 121: 'Si fratrem Pollux alterna morte redemit.'

720. *sollicitae rati*] This exactly corresponds to our expression, 'a ship in distress.' See Hor. Od. i. 12. 27. Not only the constellation, but an electric light, which often settles on the masts and yard-arms of ships in the Mediterranean, was considered as Castor and Pollux, the harbingers of calm.

721. *Ad Janum redeat*] See on i. 322. But it appears from one of the old Calendars (Merkel, p. clviii) that they were distinct festivals, this latter being in honour of Vedjovis (iii. 430).—*in fastis.* It is marked AGON in the 'tabula Maffeana,' as the 23rd is marked TUB.

723. *canis Erigoneïus*] See on iv. 939.—*alio loco.* This must have been given in a later part of the poem.

725. *Tubilustria*] See iii. 849.—*purae tubae*, novae, 'unused.'

727. *Quattuor notis*] The letters Q. R. C. F., which would bear two interpretations, *quando rex comitiavit fas*, and *quando rex comitio fugit.* The *Rex* is of course the 'Rex sacrificulus' (ii. 21) in either case. But it appears from a passage of Plutarch, Quaest. R. § 63, that the flight of Tarquin was, as it were, *acted* by the Rex after performing a sacrifice on this day:—*ἔστι γοῦν τις ἐν ἀγορᾷ θυσία πρὸς τῷ λεγομένῳ Κομητίῳ (comitio) πάτριος, ἣν θύσας ὁ βασιλεὺς κατὰ τάχος ἄπεισι φεύγων ἐξ ἀγορᾶς.* Varro, L. L. vi. § 31, explains the above letters in the former way, as denoting a half-holiday, after the Rex

VIII. KAL. 25TH.

Nec te praetereo, populi Fortuna potentis
  Publica, cui templum luce sequente datum.
Hanc ubi dives aquis acceperit Amphitrite,
  Grata Jovi fulvae rostra videbis avis.

VII. KAL. 26TH.

Auferet ex oculis veniens Aurora Booten,
  Continuaque die sidus Hyantis erit.

had left the Comitium. In the 'Tabula Maffeana' the 24th of May is marked by these letters, precisely as Ovid describes.

729. *Fortuna Publica*] See on iv. 375. 'It is not unlikely that Ovid may have taken the PR. (i. e. Primigenia) in his Kalendar for *pop. Rom.*, and hence have used the *populi potentis* of the text.' *Keightley.*

732. *fulvae avis*] The eagle, *Aquila*, 'minister fulminis ales,' and 'fidelis in Ganymede flavo,' Hor Od. iv. 4. 1—4. Inf. vi. 196.

733. *Auferet*] Gierig, Merkel, and Keightley read *auferat* from three or four copies. It is difficult to say why this is better than the vulgate.—*sidus Hyantis*, the Hyades. See supra on 173.—*continua die*, proxima.

LIBER VI.

Hic quoque mensis habet dubias in nomine causas :
  Quae placeant, positis omnibus, ipse leges.
Facta canam, sed erunt qui me finxisse loquantur,
  Nullaque mortali numina visa putent.
Est deus in nobis ; agitante calescimus illo ;
  Impetus hic sacrae semina mentis habet.
Fas mihi praecipue vultus vidisse deorum ;
  Vel quia sum vates, vel quia sacra cano.
Est nemus arboribus densum, secretus ab omni
  Voce locus, si non obstreperetur aquis.

1—100.] 'Fere ut iv. init. drama fecit e quaestione grammatica. Namque poetam in nemore meditantem tres deae adeunt, e quibus *Juno* suam causam agit, 21—64. *Hebe* alteram sententiam patrocinio suo defendit, 65—88. *Concordia* tertiam, 91—96. Quarum reverentia tactus poeta nihil decernit, 97—100.' *Gierig.* Of these opinions Merkel (p. lxxxi) considers that only those relating to Hebe and Concord are original on the part of the poet, the others (21—64, and 83—88) being borrowed respectively from Varro and Fulvius Nobilior. The real meaning of the name *June* is as uncertain to modern etymologists as it was to the Romans in Ovid's time. Varro, L. L. vi. § 33, gives his opinion that it was 'a junioribus dictus Junius.'—*ipse leges.* 'You shall select what you think is most probable when the various causes alleged have been laid before you.'

6. *Impetus hic*] This inspiration, or emotion, contains in itself 'divinae particulam aurae.' Such was the doctrine of Pythagoras and the Stoics, as applied by Virgil to the instinct of birds, Georg. i. 415, and to bees, *ibid.* iv. 220, and also to the intelligence of men, Aen. vi. 728 seqq.; while the Epicureans denied the converse of the gods with men, and what are called 'particular providences,' and held that the universe was maintained by general laws. To this the poet alludes in v. 3—4.

8. *Vel—vel*] 'Either for the one cause, or the other, or *both together*.' *Aut—aut* would have meant one exclusive of the other.

10. *obstrepere*] is properly to 'outbawl' by a greater noise, as Propert. i. 16. 46, but is commonly used of the murmur of trees, with that of water, birds, &c. The passive is rather improperly used; but Cicero had said 'res obstrepi clamore videntur,' 'to be put down by clamour,' καταθορυβεῖσθαι.—*secretus*, i. e. 'qui secretus esset nisi,' &c.

14. *Videral*] See Hesiod, Theogn. 22, where he represents the Muses to have visited him as he tended sheep under Helicon. Gierig compares A. A. i. 27 :—

'Nec mihi sunt visae Clio Cliusque sorores
  Servanti pecudes vallibus, Acer, tuis.'

Hic ego quaerebam, coepti quae mensis origo
Esset, et in cura nominis hujus eram.
Ecce deas vidi: non quas praeceptor arandi
Viderat, Ascraeas cum sequeretur oves;
Nec quas Priamides in aquosae vallibus Idae
Contulit: ex illis sed tamen una fuit.
Ex illis fuit una, sui germana mariti:
Haec erat, agnovi, quae stat in arce Jovis.
Horrueram tacitoque animum pallore fatebar;
Tum dea, quos fecit, sustulit ipsa metus:
Namque ait, O vates, Romani conditor anni,
Ause per exiguos magna referre modos,
Jus tibi fecisti numen caeleste videndi,
Cum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis,
Junius a nostro nomine nomen habet.
Est aliquid nupsisse Jovi, Jovis esse sororem.
Fratre magis, dubito, glorier anne viro.
Si genus aspicitur, Saturnum prima parentem
Feci; Saturni sors ego prima fui.
A patre dicta meo quondam Saturnia Roma est;
Haec illi a caelo proxima terra fuit.
Si torus in pretio est, dicor matrona Tonantis,
Junctaque Tarpeio sunt mea templa Jovi.

16. *contulit*] 'Compared,' viz. decided on their respective beauty. Cf. inf. 44, and iv. 121.

18. *quae stat*] Keightley doubts whether the temple of Juno Moneta (i. 637) is meant, or the triple Capitoline temple of Jupiter, Juno, and Minerva. The latter seems to be indicated by vv. 34. 52. 74.

19. *Horrueram*] Compare i. 90, and iii. 331.

25. *vulgi errore*] Not any particular opinion wrongly held by ordinary people, but generally, 'want of information on the subject.'

30. *sors*] 'Quod sorte datur; tum omnino quod alicui contingit.' *Gierig*, who remarks that Homer (Il. iv. 59) and Hesiod (Theog. 454) make Vesta the first-born of Saturn. The former, however, in fact agrees with Ovid, the Homeric Hymn to Venus (22) being of little authority. See inf. v. 285.

31. *Saturnia*] Virgil, Aen. viii. 355—358, represents Evander as showing Aeneas two ruined towns, one on the Janiculum, and therefore across the Tiber, the other called Saturnia, on the hill Saturnius or Capitolium. Varro perhaps follows the same tradition, L. L. v. § 42: 'hunc antea montem *Saturnium* appellatum prodiderunt, et ab eo *late Saturnium terram*, ut etiam Ennius appellat. Antiquum oppidum in hoc fuisse Saturnia scribitur.' —*a caelo proxima*, 'next after heaven,' i. e. the first he came to after being expelled. 'Primus ab aetherio venit Saturnus Olympo,' Aen. viii. 319. Supra i. 233—236.

An potuit Maio pellex dare nomina mensi,
  Hic honor in nobis invidiosus erit?
Cur igitur Regina vocor, princepsque dearum?
  Aurea cur dextrae sceptra dedere meae?
An facient mensem luces, Lucinaque ab illis
  Dicar, et a nullo nomina mense traham?
Tum me poeniteat posuisse fideliter iras
  In genus Electrae Dardaniamque domum.
Causa duplex irae: rapto Ganymede dolebam,
  Forma quoque Idaeo judice victa mea est.
Poeniteat, quod non foveo Carthaginis arces,
  Cum mea sint illo currus et arma loco.
Poeniteat Sparten Argosque measque Mycenas
  Et veterem Latio supposuisse Samon.
Adde senem Tatium Junonicolasque Faliscos,
  Quos ego Romanis succubuisse tuli.
Sed neque poeniteat, nec gens mihi carior ulla est;
  Hic colar, hic teneam cum Jove templa meo.

35. *pellex*] Juno uses the term in jealousy, as Maia was said 'concubuisse Jovi,' v. 86. She argues thus: if *Maius* was called after *Maia*, shall it be grudged to me that *Junius* should be named from *Juno*?

37. *Regina*] This was one of her regular titles, like Lucina, Moneta, Sospita. See Varro, L. L. v. § 67. Livy v. 21. 23. Aen. i. 46.

40. *a nullo mense*] 'Ovidius consilii sui oblitus parum accurate scripsit. Juno enim non a mense nomen habere, sed mensi nomen dedisse vult.' *Gierig.* On the name *Lucina* see ii. 449. Cic. de Nat. Deor. ii. 27. 68: 'Luna a lucendo nominata; eadem est enim Lucina. Itaque, ut apud Graecos Dianam eamque Luciferam, sic apud nostros Junonem Lucinam in pariendo invocant.'

41. *Tum me*, &c.] 'Then, indeed, I might with reason regret that I remitted my anger against the Trojans, and that too with such good faith, that Rome has been allowed to attain her present greatness.' Compare Hor. Od. iii. 3. 30: 'protinus et graves iras, et invisum nepotem—Marti redonabo.' There can be no doubt that in this passage Ovid had before his eyes the opening of the Aeneid, especially vv. 16, 17. 27, 28.

45. *foveo*] 'Praesenti tempore utitur, quia anno U.C. 710 ac deinde a. 726 coloniae denuo Carthaginem deductae sunt. Junonis sine dubio auspiciis.' *Merkel*, p. lxxxi.—*cum*, 'although.'—*currus* &c. Virg. Aen. i. 16, 'hic illius arma, Hic currus fuit.'

48. *supposuisse*] 'Subjecisse potestati Romanorum.' *Gierig.* So i. 306: 'aetheraque ingenio supposuere suo.'

49.] The worship of Juno was introduced at Rome by Titus Tatius (Varro, L. L. v. § 74). Dionysius, ii. 50 (quoted by Gierig), mentions a Juno Quiritia (Κουριτία), or Curitis, as honoured in each curia after the Sabine institution. The Falisci brought the same Pelasgic cultus from Argos (iv. 73). These two nations she 'allowed to succumb to the Romans.'

Ipse mihi Mavors, Commendo moenia, dixit,
Haec tibi; tu pollens urbe nepotis eris.
Dicta fides sequitur; centum celebramur in aris,
Nec levior quovis est mihi mensis honor.
Nec tamen hunc nobis tantummodo praestat honorem
Roma: suburbani dant mihi munus idem.
Inspice quos habeat nemoralis Aricia fastos
Et populus Laurens Lanuviumque meum;
Est illic mensis Junonius. Inspice Tibur
Et Praenestinae moenia sacra deae;
Junonale leges tempus. Nec Romulus illas
Condidit; at nostri Roma nepotis erat.
Finierat Juno: respeximus; Herculis uxor
Stabat, et in voltu signa dolentis erant.
Non ego, si toto mater me cedere caelo
Jusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis hujus:
Blandior, et partes paene rogantis ago;
Remque mei juris malim tenuisse precando;
Et faveas causae forsitan ipse meae.

51. *Sed neque poeniteat*] The construction seems changed from ver. 41. The verb is here optative; in the other it was conditional. It is the difference between τότ' ἂν μεταμέλοι and ἀλλὰ μὴ μεταμέλοι. —*nec gens*, &c., i. e. neque enim. —*cum Jove*. See sup. 18.

55. *centum in aris*] 'On *many* altars.'—*mensis honor*. Compare iv. 85.—*levior quovis*, i. e. inter levissimos.

58. *suburbani*] Any place within a dozen miles of Rome seems to have been so called. See on iii. 667.

59. *Aricia*] See iii. 263. This place was famed for the worship of Diana rather than Juno; but the poet only says that there also was a month called in honour of Juno. Lanuvium was noted for its temple of Juno Sospita (see on Propert. v. (iv.) 8), Praeneste for that of Fortune and the *Praenestinae sortes*. This place, like Tusculum, was founded by Telegonus, son of Circe and Ulysses (Plutarch, Parallel. xli.); and perhaps the poet alludes to it, rather than to Tusculum, in iii. 92.

63. *Nec Romulus*, &c.] 'If these places honour me, how much more ought Rome, built by my grandson, to do so.'

65. *Herculis uxor*] Here follows a suggestion that *Junius* may come from *Juventas*, or Hebe, as she was the wife of Hercules, and that hero had been connected with Rome. This origin of the name is to be distinguished from that which follows, ver. 83, seqq., though the poet has chosen to unite them under one speech. The same laxity is observable inf. 119—168.—For *dolentis* most MSS. give *vigoris* or *decoris*.

67. *mater*] Juno. — *toto caelo cedere*, 'to resign my place even in heaven itself,' i. e. much less would I contend with her about the honour of a name.

71. *precando*] Hence our term

Aurea possedit posito Capitolia templo
  Mater et, ut debet, cum Jove summa tenet;
At decus omne mihi contingit origine mensis:
  Unicus est, de quo sollicitamur, honor.
Quid grave si titulum mensis, Romane, dedisti
  Herculis uxori, posteritasque memor?
Haec quoque terra aliquid debet mihi nomine magni
  Conjugis. Huc captas appulit ille boves:
Hic male defensus flammis et dote paterna
  Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
  Romulus in partes distribuitque duas.
Haec dare consilium, pugnare paratior illa est:
  Haec aetas bellum suadet, at illa gerit.
Sic statuit mensesque nota secrevit eadem.
  Junius est juvenum; qui fuit ante, senum.
Dixit, et in litem studio certaminis issent,
  Atque ira pietas dissimulata foret;
Venit Apollinea longas Concordia lauro
  Nexa comas, placidi numen opusque ducis.
Haec ubi narravit Tatium fortemque Quirinum,
  Binaque cum populis regna coisse suis,

'precarious,' i. e. what is dependent on sufferance only, and the arbitrary will of another. So Tac. Agric. 16: 'Trebellius—indecorus atque humilis precario mox praefuit.'—*mei juris* means, 'though I have a right to it, I prefer to hold it only as a concession.'

75. *decus omne*] This is not strictly true, as Merkel shows (p. cxcii); for Juventas had at least one temple in Rome. Livy xxxvi. 36. The argument is well condensed by Gierig: 'Matri satis dignitatis est; non debet filiae unicum, quem habet, honorem eripere.'

81. *flammis*, &c.] See on i. 574.

83. *propiora*] 'More directly connected with Rome;' as Romulus stood in nearer relation to it than Hercules. — *ab annis*, secundum aetatem. Gierig quotes Macrobius i. 12: 'Fulvius Nobilior' (see supr. 1) 'in Fastis Romulum dicit, postquam populum in majores minoresque divisit, ut altera armis rempublicam tueretur, in honorem utriusque partis hunc Maium, sequentem Junium vocasse.'

85, 86.] Compare vv. 59—62.

90. *pietas*] The affection which ought to exist between mother and daughter.—*dissimulata*, celata, occulta. The word properly implies deliberate and intentional concealment, and is here somewhat laxly used. Compare iii. 748.

92. *opus ducis*] This is not, as Merkel has shown in an elaborate and ingenious argument, p. cclx, the temple of 'Concordia Augusta,' dedicated afterwards by Tiberius, but Peace is spoken of as the *work* of Augustus. See i. 288. Concord is represented as crowned with bay, not only as the result of the Emperor's victories, but in reference to

Et Lare communi soceros generosque receptos;
His nomen junctis Junius, inquit, habet.
Dicta triplex causa est: at vos ignoscite, divae
Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt judice formae
Pergama: plus laedunt, quam juvet una, duae.

KAL. 1ST.

Prima dies tibi, Carna, datur. Dea cardinis haec est;
Numine clausa aperit, claudit aperta suo.
Unde datas habeat vires obscurior aevo
Fama; sed e nostro carmine certus eris.
Adjacet antiqui Tiberino lucus Helerni:
Pontifices illuc nunc quoque sacra ferunt.
Inde sata est nymphe, Cranaen dixere priores,
Nequidquam multis saepe petita procis.

the temple of Apollo Palatinus, built by him.

94. *cum populis suis*] 'Each with their respective people.' Rome was formed, the reader will remember, by the coalition of Latian and Sabine tribes. Cic. de Rep. ii. 7: 'Sabinos in civitatem ascivit (Romulus) sacris communicatis et regnum suum cum illorum rege sociavit.'—*soceros generosque.* See iii. 226. There is an ingenious allusion to her own office in this speech of Concordia. For it was by mutual concession and amity that the coalition she speaks of took place. Hence, in a sense, *Junius* derived its name from Concordia or *junctio;* and this goddess was as much interested in asserting her claims as were the other two. At the same time, Concordia appeared that she might pacify Hebe and Juno.

99. *pares*] Usually said of *two* only, who are well-matched, or 'pairs.' Here applied to Juno, Hebe, and Concord, whose claims the poet pronounces equal. Compare v. 110.—*judice.* 'The decision of Paris proved the ruin of Troy. Better to leave all the competitors in a good humour, than to offend many by pleasing one.'

101. *Carna*] There seem to have been two opinions about the origin of this obscure local deity: one, that she was a sort of female Janus, Cardea or Cardina; another, which derived the name from *caro*, *carnis.* The latter is supported by Macrobius, i. 12 (Merkel, p. cxcv), who says that she presided over and preserved human vitals. Now it is clear that Ovid has rather clumsily combined these two quite distinct attributes under a continuous narrative; for in ver. 155, seqq., he speaks of Cranae as supplying a charm to protect the viscera of infants from ravenous birds,—that charm being a thorny branch obtained from Janus, the god of doors, &c. (i. 120.)

105. *Helerni*] See ii. 67. Merkel (p. clxxxii) thinks that the Chapel of Carna, which was on Mount Caelius, no longer existed in the poet's time, and that he therefore speaks of her rites as held in the grove of Helernus, on account of its connexion with Janus and the Janiculum.

107. *Cranaen*] This attempt to Grecise a genuine Italian cultus seems to be due to the poet himself. He supposes *Carna* to come

Rura sequi jaculisque feras agitare solebat,
Nodosasque cava tendere valle plagas.
Non habuit pharetram, Phoebi tamen esse sororem
Credebant; nec erat, Phoebe, pudenda tibi.
Huic aliquis juvenum dixisset amantia verba,
Reddebat tales protinus illa sonos:
Haec loca lucis habent nimis et cum luce pudoris;
Si secreta magis ducis in antra, sequor.
Credulus ante ivit; frutices haec nacta resistit,
Et latet et nullo est invenienda modo.
Viderat hanc Janus, visaeque cupidine captus
Ad duram verbis mollibus usus erat.
Nympha jubet quaeri de more remotius antrum,
Utque comes sequitur destituitque ducem.
Stulta! videt Janus, quae post sua terga gerantur;
Nil agis; et latebras respicit ille tuas.
Nil agis, en! dixi. Nam te sub rupe latentem
Occupat amplexu, teque potitus ait:
Jus pro concubitu nostro tibi cardinis esto;
Hoc pretium positae virginitatis habe.
Sic fatus, spinam, qua tristes pellere posset
A foribus noxas, haec erat alba, dedit.
Sunt avidae volucres: non quae Phineïa mensis
Guttura fraudabant, sed genus inde trahunt.

from *Cranae* by transposition of the letters.

111. *tamen*] For Diana was regularly equipped with a quiver.

112. *pudenda*] 'To be ashamed of.' A remarkable use of the gerund of an impersonal verb. So Heroid. ix. 70, 'huic victor victo nempe pudendus eras.' Supra, iv. 598, 'Nec gener est nobis ille pudendus, ait.'

113. *dixisset*] See on i. 315; and compare iv. 487. '*Should* one have spoken.' In Greek, *ταύτῃ τις ἔλεγεν ἄν*, where an action is represented as done at various and indefinite times.

117. *frutices nacta resistit*] As soon as she came into the shelter of the brushwood, she stopped short.

124. *latebras*] She had slipped aside into a dark recess as he preceded her into the cave.—*et*, i. e. *etiam*. Some read *en*.

131. *avidae volucres*] The ancients, as mentioned on v. 204, attributed any sudden disappearance to 'Harpies;' and it is probable that this idea, combined with the circumstance of an infant having been really lacerated by a fierce and powerful screech-owl, gave rise to the curious story which follows. The notion that these birds were a sort of magic creation (ver. 141) arose from their hovering about tombs at night; and hence, in turn, their feathers were used in incantations (Propert. iv. (iii.) 6. 29. Hor. Epod. v. 19). Becker, Gallus, p. 120, speaks of this strange superstition in a somewhat different manner, and without giving his autho-

Grande caput, stantes oculi, rostra apta rapinae,
  Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes,
  Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris,
  Et plenum poto sanguine guttur habent.
Est illis strigibus nomen : sed nominis hujus
  Causa, quod horrenda stridere nocte solent.
Sive igitur nascuntur aves, seu carmine fiunt
  Naeniaque in volucres falsa figurat anus,
In thalamos venere Procae; Proca natus in illis
  Praeda recens avium quinque diebus erat;
Pectoraque exsorbent avidis infantia linguis,
  Et puer infelix vagit opemque petit.
Territa voce sui nutrix accurrit alumni,
  Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat qui frondibus olim
  Esse solet seris, quas nova laesit hiems.
Pervenit ad Cranaen, et rem docet. Illa, Timorem
  Pone; tuus sospes, dixit, alumnus erit.

rities. He calls them *strigae*, and represents them simply as invisible witches, more resembling the *Banshee* of the Scotch, which carried away the body of a dead child, and left a straw doll in its place. Keightley says that the Italian name for a witch is still *streya.—Phineïa guttura.* See Virg. Aen. iii. 211.

135. *egentes*] 'Non habentes.' *Keightley.* Rather, perhaps, 'wanting their nurse,' and crying for her, so as to attract the birds.—*lactentia viscera* of course refers to this; for the Romans fancied that a youngling, while it suckled, had 'more of milk than blood in it,' 'plus lactis quam sanguinis,' Juven. xi. 68.

139. *strigibus*] From στρίζειν or τρίγειν.—For *nocte* Heinsius with great probability suggested *voce.* Or did the poet write *horrendum?* We have 'horrendum stridens' in Aen. vi. 288.

142. *falsa*] Some inferior MSS. give *Marsa*, a good reading as far as sense is concerned, for the Marsi were notorious for witchery. See Virg. Aen. vii. 758. Hor. Epod. xvii. 27. *Falsa* must mean *fallax.* Gierig compares Amor. i. 8. 13:—

'Hanc ego nocturnas vivam volitare per umbras
  Suspicor, et pluma corpus anile tegi.'

143. *Procae*] Procas or Proca was an early king of Alba, iv. 52. The construction is, 'in illis thalamis erat Proca, natus quinque diebus, praeda recens.'

146. *Et*] A few copies only give *at*, which seems a better reading.

149. *color oris*] The 'pallor luteus' of Hor. Epod. v. 16. This comparison of an Italian complexion with the sere and yellow leaf will be understood by the note on iii. 493. Martial xii. 32. 8: 'et non recenti pallidus magis buxo.' From v. 168 it would seem that the child's face, not the nurse's, is meant.

151. *Cranaen*] So Merkel on conjecture. The MSS. give *granen*,

Venerat ad cunas; flebant materque paterque;
Sistite vos lacrimas, ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit
Fronde; ter arbutea limina fronde notat.
Spargit aquis aditus (et aquae medicamen habebant),
Extaque de porca cruda bimenstre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
Parcite; pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub aethere ponit,
Quique adsunt sacris respicere illa vetat.
Virgaque Janalis de spina ponitur alba
Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur
Et rediit puero, qui fuit ante, color.

Pinguia cur illis gustentur larda Kalendis,
Mixtaque cum calido sit faba farre, rogas.
Prisca dea est, aliturque cibis quibus ante solebat,
Nec petit ascitas luxuriosa dapes.

grannen, *granien*, *cranen*. Gierig has *Granen*. But it is quite clear that the Cranae of v. 107 is meant. For at v. 165 she lays on the window-cill the very *spina alba* which Janus had given her, v. 130. Moreover, the very same corruptions of the word occur at v. 107. The name Κρανάη, 'rocky,' refers to *antra* and *rupes*, 116. 125.

156. *arbutea fronde*] Perhaps this was used for sprinkling the lustral water.

158. *bimenstre*] On this ablative see iii. 654; v. 371.

162.] Compare v. 438—*libavit*. See i. 653.—*respicere*, v. 437.

163. *sub aethere*] That they might be carried off and devoured by the *striges*.

165. *Virga Janalis*] See ver. 129. Whether our 'whitethorn' (Crataegus oxyacantha) is meant, as Keightley thinks, is, perhaps, questionable. The real explanation of a ceremony to which a magic import was attached may be reasonably looked for in the natural process of stopping up apertures in houses with thorns, to keep out mischievous birds. This is just what is still done to prevent owls and jackdaws from entering barns or church-steeples. Gierig shows from Dioscorides that it was considered a potent spell against witchcraft.

169. *larda*] The reason assigned for eating beans and bacon on the first of June is the same as that given for the *moretum*, iv. 370, viz. that it is a reminiscence of the primitive food of man. From ver. 182 it might be inferred that this food pertained to the festival of Carna, from some notion that it was favourable to digestion. Beans however were much used in magic rites. See ii. 576; v. 436.

172. *ascitas*] ἐπακτούς, 'borrowed.' From *adscisco*, 'to adopt'

Piscis adhuc illis populis sine fraude natabat,
Ostreaque in conchis tuta fuere suis;
Nec Latium norat quam praebet Ionia dives
Nec, quae Pygmaeo sanguine gaudet, avem;
Et praeter pennas nihil in pavone placebat;
Nec tellus captas miserat ante feras.
Sus erat in pretio; caesa sue festa colebant:
Terra fabas tantum duraque farra dabat.
Quae duo mixta simul sextis quicumque Kalendis
Ederit, huic laedi viscera posse negant.

Arce quoque in summa Junoni templa Monetae
Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerat, qui Gallica quondam
A Capitolino reppulit arma Jove.

173. *sine fraude*] This may mean *sine damno sibi illato*. Gierig prefers to understand *sine insidiis*.

175. *quam praebet Ionia*] The *attagen* (ἀττα γῆν), the hazel-hen, or moor-fowl. It is mentioned by Hor. Epod. ii. 54, and Martial, xiii. 61, who calls it 'inter sapores alitum primus.'—*Pygmaeo*, &c., the crane: Juven. xiii. 167.

177. *pavone*] The Romans, it is well-known, thought the flesh of this bird a delicacy. The 'peacock-feast' of the middle ages was borrowed from them. Juven. i. 142: 'crudum pavonem in balnea portas.' Martial, Ep. xiii. 70:

'Miraris quoties gemmantes explicat alas;
Et potes hunc saevo tradere, dure, coco?'

Both Heinsius and Merkel consider the pentameter corrupt, but their conjectural emendations are extravagant.—*arte* for *ante* seems probable, and is found in one MS. But *ante* suits the pluperfect tense well enough: 'up to that time they *had* not practised hunting.'

179. *festa colebant*] Juven. xi. 82:

Sicci terga suis rara pendentia crate,
Moris erat quondam festis servare diebus,
Et natalitium cognatis ponere lardum.'

—*farra*. See ii. 519.

181. *sextis Kalendis*] The first of June, the sixth of the twelve-month year; as *Sextilis*, or August, was the sixth of the old cyclic year.

183. *Monetae*] See on i. 231. 637. What is known of this temple, on the arx of the Capitol, is given by Merkel, p. cxxxiv, who refers to Livy vii. 28, and xlii. 7. It was dedicated in the year of the city 410, and restored in 581. The site was the house of Manlius, who was put to death for treason, and the house itself razed to the ground in 371. See the whole story in Livy vi. 20. Adjoining it was the Mint. Livy says it was vowed by Camillus in the battle against the Aurunci. Cicero, however, gives a different account, De Div. i. 45. 101: 'Scriptum a multis est, quum terrae motus factus esset, *ut sue plena procuratio fieret*, vocem ab aede Junonis in arce extitisse; quocirca Junonem illam appellatam Monetam.'

Quam bene, di magni, pugna cecidisset in illa
Defensor solii, Juppiter alte, tui!
Vixit, ut occideret damnatus crimine regni:
Hunc illi titulum longa senecta dabat.

Lux eadem Marti festa est; quem prospicit extra
Appositum Tectae porta Capena viae.
Te quoque, Tempestas, meritam delubra fatemur;
Cum paene est Corsis obruta classis aquis.
Haec monimenta patent hominum: si quaerimus astra,
Tunc oritur magni praepes adunca Jovis.

IV. NON. 2ND.

Postera lux Hyadas, taurinae cornua frontis,
Evocat; et multa terra madescit aqua.

III. NON. 3RD.

Mane ubi bis fuerit, Phoebusque iteraverit ortus,
Factaque erit posito rore bis uda seges,

187. *pugna in illa*] See Livy v. 47. Keightley compares Juven. x. 276, &c.

189. *regni*] sc. *affectati*, 'of aiming at the sovereignty.' See inf. 643.

190. *longa senecta*] 'Nam si prius esset extinctus, non incidisset in suspicionem regni affectati.' *Gierig.*

192. *porta Capena*] The temple of Mars 'ante portam Capenam' was dedicated A.U.C. 367. See Livy vi. 5. Merkel, p. cxxxv, gives reasons for thinking it was nearly a mile distant from that gate. It stood near the Via Appia. 'The Via Tecta would seem to have been a portico leading to it from the Capene gate, like that leading from Bologna to the Church on Monte Guardia, and which is a mile long.' *Keightley.* Martial mentions it, viii. 75. 2: 'Lingonus a Tecta Flaminiaque recens.' At this temple it was the custom to offer arms on the safe return of a military expedition. Propert. v. (iv.) 3, *ult.*:

'Armaque cum tulero portae votiva Capenae,
Subscribam, Salvo grata puella viro.'

—*quem prospicit*, &c. The Porta Capena commanded a view of it from without. It was built on a *clivus*, or raised slope; see Merkel, *ut sup.*

193. *Te quoque*, &c.] A third temple dedicated on the first of June was that to 'Weather,' Tempestati or Tempestatibus, by Lucius Cornelius Scipio, son of L. Corn. Scipio Barbatus, in A.U.C. 495, after expelling the Carthaginians from Corsica. The celebrated sepulcral inscription to this hero (which still exists, and is given with comments in *Varronianus*, p. 222), mentions this circumstance: 'Hec cepit Corsicam Aleriamque urbem. Dedet tempestatibus aidem mereto.' This temple also stood near the Porta Capena. Merkel, p. cxxxv.

195. *patent*] 'are visible to the eyes of all;' whereas constellations have to be 'looked for,' or the time of their rising observed. The rising of Aquila and the Hyades was recorded supra v. *ad fin.* But on May 26th, they only began to appear, whereas June 1 and 2 they were fully visible above the horizon. See on

Hac sacrata die Tusco Bellona duello
Dicitur, et Latio prospera semper adest.
Appius est auctor, Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Prospicit a tergo summum brevis area Circum.
Est ibi non parvae parva columna notae.
Hinc solet hasta manu, belli praenuntia, mitti,
In regem et gentes cum placet arma capi.
PR. NON. 4TH.
Altera pars Circi Custode sub Hercule tuta est:
Quod deus Euboico carmine munus habet.
Muneris est tempus, qui Nonas Lucifer ante est.
Si titulos quaeris, Sulla probavit opus.

v. 165. Cic. de Nat. Deor. ii. 43: '*corniger est valido connexus corpore Taurus:* ejus caput stellis conspersum est frequentibus: *has Graeci stellas Hyadas vocitare suerunt*, a pluendo; ὕειν enim est pluere: nostri imperite *suculas*, quasi a subus essent, non ab imbribus nominatae.'

201. *Bellona*] This temple was dedicated in the year 458 by Appius Claudius Caecus. Livy x. 19: 'Bellona, si hodie nobis victoriam duis, ast ego tibi templum voveo.' This was the year of his consulship, in which he fought against the Samnites and Etruscans.

203. *Pyrrho*, &c.] This is added to define which Appius was meant, not with any reference to the building of the temple. He was that blind old man who caused himself to be carried into the senate-house to oppose a measure for offering terms of peace to Pyrrhus.

205. *Circum*] The Circus Flaminius, in the southern end of the Campus Martius. Varro L. L. v. § 154: '*Circus Flaminius* dicitur, qui circum aedificatus est Flaminium campum.' — *summum*. i. e. 'partem anteriorem,' or front. The area commanded a view of the circus *a tergo*, and therefore lay between the back of the temple and the circus. Gierig reads *a templo*, with two or three MSS. of little note. The column perpetuated the remembrance of an ancient custom of declaring war by hurling a spear into the territory of an enemy (Livy i. 32). Cic. de Republ. ii. 17: 'constituit idem (sc. Tullus Hostilius) jus, quo bella indicerentur; quod per se justissime inventum sanxit fetiali religione, ut omne bellum, quod denuntiatum indictumque non esset, id injustum esse atque impium judicaretur.'

209.] Of the temple of Hercule Custos nothing further is known than what Ovid has here recorded; that it was built by Sylla the dictator by the order of the Sibylline books. Merkel thinks (p. cxxxv) that *probavit opus* (212) refers to the dictatorial power in this instance, though usually said of Censors, when they approved the execution of any public work (Livy iv. 22). See v. 559. Plutarch also, Q. R. § 98, speaks of the Censor's duty, ἐπισκοπεῖν καὶ πολυπραγμονεῖν ἱερὰ καὶ δημόσια. Merkel explains the title *Custos* (p.cc) as equivalent to παραστάτης, the trainer or 'backer,' in gymnastics.

211. *Lucifer*] Cic. de Nat. D. ii. 20: 'stella Veneris, quae Φωσφόρος Graece, Latine dicitur Lucifer, quum antegreditur solem, quum subsequitur autem, Ἔσπερος.'

NON. 5TH.

Quaerebam, Nonas Sanco Fidione referrem,
An tibi, Semo pater: tum mihi Sancus ait:
Cuicumque ex illis dederis, ego munus habebo:
Nomina terna fero: sic voluere Cures.
Hunc igitur veteres donarunt aede Sabini;
Inque Quirinali constituere jugo.

Est mihi sitque, precor, nostris diuturnior annis,
Filia, qua felix sospite semper ero.
Hanc ego cum vellem genero dare, tempora taedis
Apta requirebam quaeque cavenda forent.
Tum mihi post sacras monstratur Junius Idus
Utilis et nuptis, utilis esse viris;
Primaque pars hujus thalamis aliena reperta est,
Nam mihi sic conjunx sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
Detulerit flavis in mare Tibris aquis,

213. *Sanco*] *Sancus* was the Sabine name for Hercules. Merkel (p. ccx) thinks it means 'deum qui sancit;' for which etymology he might have adduced the direct authority of Propertius, v. (iv.) 9. 73:—

'Hunc, quoniam manibus purgatum sanxerat orbem,
Sic Sanctum Tatiae composuere Cures.'

See the Editor's note on this passage, and *Varronianus*, p. 6. *Semo* is supposed to be a Sabine word for *deus*. Thus 'Semo Sanctus,' 'the god who ratifies,' i. e. preserves the laws of hospitality, is in Latin 'Deus Fidius,' 'the god of good faith,' Ζεὺς Πίστιος. Hence too the well-known phrase, 'medius fidius,' *ita me juvet Deus Fidius*, is supposed to be derived. See Merkel, pp. ccx, cxxxvi, who remarks that a temple to Sancus was dedicated A. U. C. 288 (Dionys. ix. 60), but that an older one existed built by Titus Tatius, for which he cites the authority of Tertullian, *ad nat.* 2. 9.

216. *Cures*] The Sabines; properly their town so called, ii. 480; v. 131, &c.

219, seqq.] He shows that the first half of June was regarded as unlucky for marriages, *religiosum tempus*, like the feast of Mars, iii. 393, the Feralia, ii. 559, and the Lemuria, v. 487.—*Filia.* See Trist. iv. 10. 75, whence it appears that she was twice married and had issue. Her name was Perilla, Trist. iii. 7. 1.—*sit diuturnior*, 'may she survive me!' 'Votum admodum solemne parentum, Romanorum in primis, quibus magnum solatium mori superstitibus suis.' *Gierig.*

226. *conjunx Dialis*] The Flaminica; see ii. 27.

227. *Iliaca Vesta*] The temple of Vesta was annually swept out on the fifteenth of June (inf. 713), and the dirt, as a sacred thing, including the ashes of the old year's sacred fire (iii. 144), was carried into the Tiber, or, according to Festus, to an alley half-way up the Capitol ('in angiportum medium fere clivi Capitolini') which seems to have been a sort of religious dust-hole, 'qui locus

Non mihi detonsae crines depectere buxo,
Non ungues ferro subsecuisse licet,
Non tetigisse virum, quamvis Jovis ille sacerdos,
Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera: melius tua filia nubet
Ignea cum pura Vesta nitebit humo.
VI. ID. 6TH.
Tertia post Nonas removere Lycaona Phoebe
Fertur, et a tergo non habet Ursa metum.
Tunc ego me memini ludos in gramine Campi
Aspicere, et dici, lubrice Tibri, tuos.

clauditur porta stercoraria; tantae sanctitatis majores nostri esse judicaverunt.' The custom of throwing *piacula*, *καθάρματα*, or the refuse after any magic rite, into running water, is illustrated by Virg. Ecl. viii. 101. The ancients seem to have thought that the moral pollution passed from the thing or person cleansed, into the thing employed in the ceremony; just as material dirt passes into soap-suds. And they seem to have extended this principle to comprise the remnants of all consecrated articles, which they disposed of with a natural and laudable reverence. Varro L. L. vi. § 32: 'Dies qui vocatur: *Quando stercum delatum, fas*, ab eo appellatus quod eo die ex aede Vestae stercus everritur et per Capitolinum clivom in locum defertur certum.' This therefore was a *dies nefastus prior*, or half-holiday.

229. *depectere*] See iii. 398.—*buxo*, a comb of box-wood. For *detonsae*, the reading of the early editions, almost all the MSS. give *detonso*. Two give *detensos*, whence Gierig edits *detonsos*. One only has *dentoso*, which is worthy of some consideration. Martial xiv. 25: 'multifido buxus quae tibi dente datur.' Tibullus, i. 9. 68, 'aut tenues denso pectere dente comas.' But the meaning is, 'nec detondere nec depectere;' a peculiar use of the negative, for which see Virg. Aen. vii. 498. Propert. v. (iv.) 9. 22. The cutting of the nails was forbidden at any religious time or ceremony, even by the most ancient Greeks. Hesiod, Opp. 742, *μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλείῃ αὖον ἀπὸ χλωροῦ τάμνειν αἴθωνι σιδήρῳ.*

232. *perpetua lege*] The marriage performed by *confarreatio* was indissoluble. The strict *secubitus* of the Flaminica for a certain period seems to have set the fashion, as it were, though without any public sanction, of deferring marriages at the same period.

234. *nitebit*] 'Shall be free from dirt.' From *nitidus* comes our word 'neat.' Juv. vii. 181: 'namque hic mundae nitet ungula mulae.' Properly, *nitidus* is opposed to *sordidus* or *fuscus*, and means 'showing a glossy surface.' See v. 265; iv. 928. —*pura humo*, 'after the pavement has been swept.'

236. *metum*] Because Arctophylax, or the Bear-ward, has set. *Lycaona*, the grandson of Lycaon, Arcas, who was about to kill his mother Callisto changed into a bear, but was transferred to the constellation by Jupiter. See ii. 181, seqq.; iii. 405.

238. *tuos*] The Feast of Fishermen was held on the Campus Martius close to the river, so that they were also, perhaps, called *ludi Tiberini*. Gierig quotes the following from Festus: 'Piscatorii ludi vocan-

Festa dies illis, qui lina madentia ducunt,
Quique tegunt parvis aera recurva cibis.
Mens quoque numen habet. Menti delubra videmus
Vota metu belli, perfide Poene, tui.
Poene, rebellabas, et leto consulis omnes
Attoniti Mauras pertimuere manus.
Spem metus expulerat, cum Menti vota Senatus
Suscipit; et melior protinus illa venit.
Aspicit instantes mediis sex lucibus Idus
Illa dies, qua sunt vota soluta deae.

V. ID. 9TH.

Vesta, fave! tibi nunc operata resolvimus ora,
Ad tua si nobis sacra venire licet.

tur, qui quotannis mense Junio trans Tiberim fieri solent a Praetore urbano pro piscatoribus Tiberinis: quorum quaestus non in macellum pervenit, sed fere in aream Volcani; quod id genus pisciculorum vivorum datur ei deo pro animis humanis.' The last words throw some light on iii. 342.

241. *Mens*] A temple to 'Intellect,' or 'Good Sense,' was voted in the second Punic war, A. U. 537, by T. Otacilius, after the death of the Consul Flaminius at Lake Trasimenus. As usual under similar circumstances, authority for it was found in the Sibylline books. See Livy xxii. 6. 8, 9, 10. It stood on the Capitol. Livy xxiii. 31. Propertius clearly alludes to this deity when he says, iv. (iii.) 24. 19: 'Mens Bona, si qua dea es, tua me in sacraria dono.' Cic. de Nat. Deor. ii. 23. 61: 'res ipsa, in qua vis inest major aliqua, sic appellatur, ut ea ipsa nominetur deus, ut Fides, ut Mens, quas in Capitolio dedicatas videmus.——Quid Opis? quid Salutis? quid Concordiae? Libertatis? Victoriae? quarum omnium rerum quia vis erat tanta ut sine deo regi non posset, ipsa res deorum nomen obtinuit.' The meaning of *mens* and *animus*, Dr. Donaldson well observes in *Varronianus*, p. 146, is closely represented by the English terms 'head' and 'heart.' Thus Horace, Epist. i. 14. 8. has 'istuc mens animusque fert,' i. e. 'judgment and inclination;' but Lucretius (iv. 760) combines 'mens animi' for 'the senses,' and Catullus (lxv. 4) for 'ingenium.'

242. *perfide Poene*] See on iii. 148. Cicero is said to have used the affected term 'foedifragi Afri' (Schol. on Hor. Od. iv. 8. 17).

244. *Mauras manus*] 'In exercitu Hannibalis etiam *Mauri* erant. Liv. 21, 22.' *Gierig.*

247. *mediis sex lucibus*] 'The day of the dedication falls six days before the ides:' literally, 'the ides which are at hand with six days intervening.' Keightley says: 'with six days between them, that is, inclusive of both, in the usual Roman mode of expression: in reality there are only four.' The ides of June fall on the 13th, and the dedication of Mens is marked in the 'Tabula Maffeana' against the 8th.

249. *operata*] i. e. sacris tuis, 'engaged on your worship.' See iii. 261. Vesta, it is hardly necessary to add, was one of the oldest and most important of all the Roman deities. According to Hesiod (Theog. 454) she was the first born of Kronos and Rhea. As the Greeks had their equivalent Ἑστία, and the sacred fire of the Prytaneum, and as the

In prece totus eram ; caelestia numina sensi,
Laetaque purpurea luce refulsit humus.
Non equidem vidi, valeant mendacia vatum,
Te uea ; nec fueras aspicienda viro.
Sed quae nescieram, quorumque errore tenebar,
Cognita sunt nullo praecipiente mihi.
Dena quater memorant habuisse Palilia Romam,
Cum flammae custos aede recepta dea est.
Regis opus placidi, quo non metuentius ullum
Numinis ingenium terra Sabina tulit.
Quae nunc aere vides, stipula tunc tecta videres,
Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet Atria Vestae
Tunc erat intonsi regia magna Numae.

cultus of Vesta seems to have been peculiarly Trojan, we may conclude she was a Pelasgic deity like Janus, and connected with the same ancient Fire-worship which has always prevailed in the East. Whether introduced at Rome by the Sabines, through Numa, as Varro says (L. L. v. § 74), or brought with other Pelasgic gods from Troy, cannot now be ascertained; but a worship so extensive may have existed under some form or other in every people of Indo-Germanic origin. The connexion of Vesta with the Earth seems to have been due to Pythagoras, who taught that the earth revolved round a central fire or focus of the universe.

254. *viro*] Her temple was only entered by the Vestals. Inf. 451.

256. *nullo praecipiente*] He speaks of the same secret communication as supra v. 6. Whereas on ordinary matters he had to ask for information from others, the knowledge about Vesta was supernaturally imparted.

257. *Palilia*] Vesta had some part to perform in this festival, iv. 732; he means therefore, that for forty years it was celebrated at Rome without her. — *Regis placidi*, i. e. Numa, in the second year of whose reign the first temple of Vesta was built.

261. *aere*] The *tholus* or dome (v. 282) was probably covered with bronze plates gilded.

262. *paries*] It appears from a passage of Festus, quoted by Gierig, that the innermost cell of the temple of Vesta (μυχὸς) was called *penus*, which was 'tegetibus septus,' and seems to have been religiously preserved, like the 'casa Romuli' (i. 199). Hence the adverb *penitus*, μυχόθεν.

264. *intonsi*] See ii. 30. Merkel (p. cxxxvii, seqq.) seems to think that the *atrium* here mentioned, which was not identical with the *Regia*, or residence of the Pontifex, stood in the same area with it, and separate from the Temple. It is the 'monumenta regis' of Horace, Od. i. 2. 16. It was the abode of the Vestals. 'The temple of Vesta, being the *focus* of the state, was naturally placed in a central position, that is, in the valley between the Roman town on the Palatine, and the Sabine on the Quirinal and Tarpeian. It therefore stood by the Forum, about where the church of Sta Maria Liberatrice now stands, on its south side, just where the Sacra Via entered it. The fount or pool of Juturna lay between it and the temple of Castor on the left, while on the right, by the Sacra Via.

Forma tamen templi, quae nunc manet, ante fuisse
  Dicitur; et formae causa probanda subest.
Vesta eadem est, et Terra: subest vigil ignis utrique,
  Significant sedem terra focusque suam.
Terra pilae similis, nullo fulcimine nixa,
  Aëre subjecto tam grave pendet onus.
[Ipsa volubilitas libratum sustinet orbem:
  Quique premat partes, angulus omnis abest.
Cumque sit in media rerum regione locata,
  Et tangat nullum plusve minusve latus;
Ni convexa foret, parti vicinior esset,
  Nec medium terram mundus haberet onus.]
Arte Syracosia suspensus in aëre clauso
  Stat globus, immensi parva figura poli;

and closely adjoining it, was the Regia. What we name the temple consisted of two parts; the temple, properly so called, and the Atrium Vestae. The latter was in front, facing the Forum: see Becker, Handbuch, i. p. 222, seqq.' (Keightley, Excursus vii. p. 243.) In obtaining some idea of the sites of the various temples,—a subject of great difficulty and obscurity, and therefore not to be too much pressed upon young students,—it will be sufficient to refer to the small but useful map of the city of Rome given under *Roma* in the smaller 'Classical Dictionary.'

268. *terra focusque*] i. e. 'et Terra et Vesta significant propriam cujusque sedem,' sc. et domum et patriam. So Merkel explains this obscure verse, p. ci: 'Quia Latini dixerunt *sedem* pro *foco* patrio, et pro *terra* patria, inde concluditur *Terram* et *Vestalem focum* non esse diversos.' He also, *ibid.*, quotes Festus, p. 262: 'Rotundam aedem Vestae Numa Pompilius rex Romanorum consecrasse videtur, quod eandem esse terram, qua vita hominum sustentaretur, crediderit, eamque pilae forma esse ut sui simili templo dea coleretur.'

271—276.] The verses within brackets are probably spurious, though their composition is sufficiently Ovidian. They are found only in a few inferior MSS., and were first printed by Aldus in 1502. Gierig first inclosed them in brackets, and Merkel has omitted them from his text. Keightley thinks they may be genuine, but omitted by the monks, as teaching the rotation of the earth contrary to Scripture, as they maintained. It does not however appear that any thing is said about rotation: *volubilitas* only means 'the capability to rotate,' 'roundness,' and implies that the world remains in the centre because it is not drawn away in any one direction more than another. Cicero, de Nat. Deor. i. 8. 18, enumerates among the opinions of philosophers 'mundum rotundum, volubilem, ardentem deum.' *Ibid.* ii. 19. 49: 'ex utraque re et mundi volubilitas, quae nisi in globosa forma esse non posset, et stellarum rotundi ambitus cognoscuntur.'

275. *Ni convexa foret*] He means to say, that, unless the world were round, it could not accurately be called central; for one or other of its projecting angles would be nearer to other parts of the universe.

277. *Arte Syracosia*] Archimedes is said to have invented a sphere or

Et quantum a summis, tantum secessit ab imis
  Terra. Quod ut fiat, forma rotunda facit.
Par facies templi; nullus procurrit in illo
  Angulus; a pluvio vindicat imbre tholus.
Cur sit virgineis, quaeris, dea culta ministris.
  Inveniam causas hac quoque parte suas.
Ex Ope Junonem memorant Cereremque creatas
  Semine Saturni: tertia Vesta fuit.
Utraque nupserunt; ambae peperisse feruntur:
  De tribus impatiens restitit una viri.
Quid mirum, virgo si virgine laeta ministra
  Admittit castas in sua sacra manus?
Nec tu aliud Vestam, quam vivam intellige flammam;
  Nataque de flamma corpora nulla vides.
Jure igitur virgo est, quae semina nulla remittit,
  Nec capit: et comites virginitatis habet.

globe to represent the vault of heaven (*polus*); and he so suspended it *in aëre clauso*,—perhaps in a glass case,—as to show the parts perfectly detached. (See the note on Propert. v. (iv.) 1. 82, where mention is made of the 'obliquae signa iterata rotae.') In this ingenious model of the solar system, according to Aristotle's view, the planets seem to have been represented, and the earth in the centre; see ver. 279, where the words *summis* and *imis* imply that the heavenly bodies were not in one plane, or at least, if so, hung in a vertical position.—For *arte*, the reading of all the best copies, Merkel and Gierig give *arce*. But this would be less appropriate, for the sphere was not then at Syracuse, but had been brought to Rome by Marcellus after the capture of that city, and deposited in the temple of Virtue: see Cic. de Repub. i. 14; Tusc. Disp. i. 25; De Nat. Deor. ii. 35. 88. If so, perhaps Ovid had seen it, as well as Claudian, who has the following epigram upon it:—

'Jura poli, rerumque fidem, legesque deorum,
  Ecce Syracosius transtulit arte senex.
Inclusus variis famulatur spiritus astris,
  Et vivum certis motibus urget opus.'

The two last verses, which are difficult to understand, apparently correspond to Ovid's *aëre clauso*, and might be taken to mean that the orrery was moved by compressed air. On the other hand, the testimony of Athenaeus (v. 11, p. 207) is adduced to show that the orrery of Archimedes was really kept in the arx or capitol of Syracuse.

283. *tholus*] θόλος, a dome or hemispherical roof.

285. *Ex Ope*, &c.] Hesiod, Theog. 453: Ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα, Ἱστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον. See above, v. 30. To unravel the exact distinctions between the Italian Ops, the Greek Ῥεῖα or Ῥέα, the Asiatic Cybele or Magna Mater, Vesta and Tellus, would be the task of an acute philologer. Tibullus evidently identifies Ops with Cybele, i. 4. 68: 'Idaeae currus ille sequatur Opis.' The curious reader may refer to Merkel, p. ccxl.

290. *castas*] i. e. 'non nisi castas.'

Esse diu stultus Vestae simulacra putavi:
  Mox didici curvo nulla subesse tholo.
Ignis inexstinctus templo celatur in illo;
  Effigiem nullam Vesta nec ignis habent.
Stat vi terra sua; vi stando Vesta vocatur;
  Causaque par Graii nominis esse potest.
At focus a flammis et quod fovet omnia dictus;
  Qui tamen in primis aedibus ante fuit.
Hinc quoque vestibulum dici reor, unde precamur
  Et famur: Vesta est quae loca prima tenet.
Ante focos olim scamnis considere longis
  Mos erat, et mensae credere adesse deos.

295. *simulacra*] 'Numinis sanctitati et quasi descriptioni accedere nihil potuit a simulacro affabre facto, praesertim cum penus interior' (i. e. the sacred inclosure of the inextinct fire) 'viris occludi, matronis non nisi aliquot circa Vestalia diebus patere soleret. Itaque inter erudita et graecanica figmenta ipsa imago deae referenda est, quae commemoratur a Cicerone de Nat. Deor. 3. 32, § 80. Ovidio iii. 45, coll. 698.' Merkel, p. ccxlvi.

299. *vi stando*] This derivation, vi-sta, ve-sta, is obviously absurd. Ovid did not perceive that *Vesta* and Ἑστία were really the same words. Cic. de Nat. Deor. ii. 27: 'Vestae nomen a Graecis est; ea est enim quae ab illis Ἑστία dicitur.' There seems no good reason for referring it to ἵστημι.

302. *in primis aedibus*] In the *atrium*. In later times, as observed on i. 135, the fire-place was removed from its original position to a separate apartment, where alone it could properly be said 'fovere omnia.' Merkel, p. clxxxiii, takes *aedibus* for *aede*, i. e. the temple of Vesta, before which, he infers from ver. 308, they used formerly to feast. But this seems an arbitrary interpretation.

303. *vestibulum*] The word is really from *ve* and *stare*, as *prostibulum* from *prostare*, and means 'that which stands outside or beyond.' See Becker, *Gallus*, p. 239; supra i. 135. The passage which follows is obscure, and the readings are very various. Merkel's view is ingenious, that *vestibulum* is said in the rhetorical sense of 'commencement,' as Cic. Orat. 15: 'Vestibula nimirum honesta aditusque ad causam faciet illustres.' The meaning then will be: 'Hence too (i. e. from Vesta) we name the beginning of our prayers and conversation, because it is Vesta who occupies the first place or front of a house.' Cicero, De Nat. D. ii. 27, seems to state the very opposite: 'itaque in ea dea, quae est rerum custos intimarum, omnis et precatio et sacrificatio *extrema* est.' Both indeed might be true, if the Vestibule is regarded as the beginning, and the focus, or interior, the end or destination to be attained.

305. *Ante focos*] The simple and natural sense is, 'There was an old custom for the household to dine before the hearth in the atrium sitting on benches.' So Virg. Aen. vii. 176: 'perpetuis soliti patres considere mensis.' See also Tac. Ann. xiii. 16. Thus they were in the immediate presence of Vesta and the Lar familiaris, to whom an offering of meat was sent, probably to be consumed on the hearth. See ii. 634. Merkel however (*ut sup.*) is obliged to admit '*deos* quos innuat poeta,

Nunc quoque, cum fiunt antiquae sacra Vacunae,
  Ante Vacunales stantque sedentque focos.
Venit in hos annos aliquo de more vetustas;
  Fert missos Vestae pura patella cibos.
Ecce, coronatis panis dependet asellis
  Et velant scabras florea serta molas.
Sola prius furnis torrebant farra coloni;
  Et Fornacali sunt sua sacra deae.
Suppositum cineri panem focus ipse parabat,
  Strataque erat tepido tegula quassa solo.
Inde focum servat pistor dominamque focorum
  Et quae pumiceas versat asella molas.

obscurius est,' as he insists on understanding the passage of sitting before the temple of Vesta.—Gierig and Keightley, after many MSS., read *longis—scamnis*. But Virgil preferred to place the adjective at the end of the verse under similar circumstances, Aen. viii. 662: 'scutis protecti corpora longis.' It has been suggested on Propert. v. 4. 48, that the *s* was dropped in pronunciation, when the metre required it.

307. *Vacunae*] An ancient Sabine goddess, by some identified with *Victoria*. See the commentators on Hor. Ep. i. 10. 49.

310. *patella*] See on ii. 634. The offering of *patellae*, plates of meat, to the *focus*, or fire-place, is distinct from the 'necklace of loaves' which follows, and which may be regarded as an old reminiscence of the mills being placed under the tutelage of Vesta, because the Vestals used to prepare the *molae*, or sacred flour, for sacrifice. Merkel distinguishes the mill, to which the asses belonged, from the bakehouse or kiln mentioned by the poet in connexion with fire ver. 315, &c. Compare Propert. v. (iv.) 1. 21: 'Vesta coronatis pauper gaudebat asellis.'—*scabras*, because the mill-stone is made rough. The Greeks called the stone itself *ὄνος*, but the *asellae* here mentioned are the animals, as is certain from ver. 347.

313. *furnis*] The meaning is, that the *furnus* was anciently used as a kiln *ad torrendum far*, and bread was baked on the fire-place. Afterwards, the *furnus* became a regular oven or bakehouse. The word is perhaps from *foveo*, for *fovernus*.

314. *Fornacali*] See ii. 521, &c. As *far* (spelt) alone was used for bread (ii. 519), and as this always required the heat of the kiln in thoroughly drying it, the aid of Vesta (fire) was invoked, though subsequently a distinct deity called Fornax claimed the honours.

316. *tegula quassa*] The fire-place was either paved with bricks, as ovens sometimes are to this day; or they placed the dough on a brick and heaped ashes over or round it, as many savage tribes are said to do. The Greeks had their *ἄρτος ἐγκρυφίας*. The modern way of baking bread is not materially different. The oven is first heated, the ashes are then swept out, and the dough is placed on the heated floor.

317. *servat*] Observat, honorat. —*pumiceas*, of basalt or trachyte, which makes excellent millstones, and is still used for that purpose in volcanic countries.—*pistor*, from *pinso*, is, in its primary sense, not 'a baker,' but 'a pounder,' or grinder of corn. In this place it seems to combine the two trades; as likewise in ver. 394.

ream referamne tuum, rubicunde Priape,
edecus? est multi fabula parva joci.
rrigera frontem Cybele redimita corona
Convocat aeternos ad sua festa deos.
onvocat et satyros, et, rustica numina, nymphas.
Silenus, quamvis nemo vocarat, adest.
ec licet, et longum est, epulas narrare deorum:
In multo nox est pervigilata mero.
Hi temere errabant in opacae vallibus Idae,
Pars jacet et molli gramine membra levat,
Hi ludunt, hos somnus habet, pars brachia nectit
Et viridem celeri ter pede pulsat humum.
Vesta jacet placidamque capit secura quietem,
Sicut erat, positum cespite fulta caput.
At ruber hortorum custos nymphasque deasque
Captat et errantes fertque refertque pedes.
Aspicit et Vestam; dubium, nymphamne putarit,
An scierit Vestam; scisse sed ipse negat.
Spem capit obscaenam furtimque accedere temptat,
Et fert suspensos, corde micante, gradus.
Forte senex, quo vectus erat, Silenus asellum
Liquerat ad ripas lene sonantis aquae.
Ibat, ut inciperet, longi deus Hellesponti,
Intempestivo cum rudit ille sono.
Territa voce gravi surgit dea; convolat omnis
Turba; per infestas effugit ille manus.
Lampsacos hoc animal solita est mactare Priapo:
Apta asini flammis indicis exta damus.

320. *parva*] Many good copies give *plena*. Cf. ii. 304. This story about Priapus, which Merkel thinks either Alexandrine or the invention of the poet, has already occurred with very little difference in i. 391, seqq. 'Dubium vix est, quin altero utro loco illam subtraxisset Ovidius, si carmen absolvisset; credo posteriori.' *Merkel*, p. clxv.

321. *Turrigera*] See iv. 219.

338. *corde micante*] See iii. 36. Cic. de Nat. Deor. ii. 9. 24: 'jam vero venae et arteriae micare non desinunt, quasi quodam igneo motu.'

345. *Lampsacos*] It was reason able for the Lampsacenes to immolate an ass to a god locally worshipped among them; but *damus* seems to refer to the Romans, who are not known to have offered such a sacrifice. Perhaps the requirements of the metre induced the poet to use the word quite generally.—*apta*, Merkel remarks, is a sacrificial word; but the obvious sense, 'fit,' or 'appropriate,' seems sufficient. A few copies give *hinc* for *apta*. Perhaps the poet wrote *atque—dare*.

Quem tu, diva, memor de pane monilibus ornas:
Cessat opus, vacuae conticuere molae.

Nomine quam pretio celebratior arce Tonantis
Dicam Pistoris quid velit ara Jovis.
Cincta premebantur trucibus Capitolia Gallis;
Fecerat obsidio jam diuturna famem.
Juppiter, ad solium Superis regale vocatis,
Incipe, ait Marti. Protinus ille refert:
Scilicet ignotum est, quae sit fortuna malorum;
Et dolor hic animi voce querentis eget?
Si tamen, ut referam breviter mala juncta pudori,
Exigis: Alpino Roma sub hoste jacet.
Haec est, cui fuerat promissa potentia rerum,
Juppiter? hanc terris impositurus eras?
Jamque suburbanos Etruscaque contudit arma;
Spes erat in cursu; nunc Lare pulsa suo est.
Vidimus ornatos aerata per atria picta
Veste triumphales occubuisse senes;

347. *de pane monilibus*] See sup. 311. κριβανωτῶν ὁρμαθῷ, Arist. Plut. 764. 'They are evidently those cakes made in the form of a ring, which may still be seen in France and Italy, and of which a parcel was hung round the necks of the asses.' *Keightley.*

350. *Dicam*] It is not clear whether the feast of Jupiter Pistor really fell on this day, or whether the story is added here by way of an anecdote connected with the subject, and involving some action on the part of Vesta (ver. 380). The altar itself in the Capitol was little frequented or heeded, as appears from the preceding verse. Merkel infers from Servius on Aen. viii. 652, and an inscription found at Rome, that this was identical with Jupiter Conservator, under whose patronage the company or guild of bakers seems to have been placed. The story told in the following verses is briefly given by Livy v. 48.

355. *malorum*] One MS. has *meorum*, 'fortasse recte,' says Merkel; and so Gierig reads. Mars, it will be observed, as the father of Romulus, here assumes the character of patron and protector of the city.

360. *terris*, &c.] See i. 516; iv. 858. Hence the declaration there made by Carmentis, was the will of Jupiter; 'montibus his olim totus promittitur orbis.'

361. *suburbanos*] All the tribes in its immediate neighbourhood, i.e. in a circle of ten or twenty miles. See iii. 667.—*contudit*, &c., 'it *has* already quelled the Etruscans, and its hopes *were* in mid career (v. 245), when, lo! it has been driven from the city, and is now besieged in the Capitol.' To take *contudit* for *contuderat*, with Keightley, is to injure the narrative, as Mars is the speaker. —*Lare pulsa.* See i. 482.

364. *picta Veste*] The 'toga picta' (Propert. v. 4. 53) was the triumphal dress. The well-known story of the senators and nobles sitting in their robes of office to receive the Gauls, hoping, in vain, that the *majestas* which had such influence

Vidimus Iliacae transferri pignora Vestae
Sede. Putant aliquos scilicet esse deos.
At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi:
Nil opis in cura scirent superesse deorum,
Et data sollicita thura perire manu.
Atque utinam pugnae pateat locus! arma capessant;
Et, si non poterunt exsuperare, cadant.
Nunc inopes victus ignavaque fata timentes,
Monte suo clausos barbara turba premit.
Tum Venus et lituo pulcher trabeaque Quirinus
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro moenibus istis,
Juppiter, et poenas Gallia victa dabit.
Tu modo, quae desunt fruges, superesse putentur,
Effice, nec sedes desere, Vesta, tuas.
Quodcumque est solidae Cereris cava machina frangat,
Mollitamque manu duret in igne focus.
Jusserat: et fratris virgo Saturnia jussis
Annuit, et mediae tempora noctis erant.
Jam ducibus somnum dederat labor: increpat illos
Juppiter et sacro, quid velit, ore docet:

over Roman minds would also overawe the barbarians, is given in Livy v. 41.

366. *Putant scilicet*] 'It is clear, from their pious conduct in transferring the sacred rites to Caere, that they believe the gods are something real; and yet, were they to turn their eyes to the Capitol where Jupiter is enshrined, and see it beleaguered, they would begin to suspect they had worshipped him in vain.'—*scilicet* conveys a slight irony: 'stulti illi adhuc putant deos esse aliquos.' *Gierig.* Cf. ver. 355.

367. *qua vos habitatis in arce*] i. e. 'arcem in qua,' &c., the Capitol, on which stood the temples of Jupiter, Juno, Minerva, and others.

370. *perire*] 'irrita esse.'

375. *trabea*] See ii. 503, and on i. 37.—*lituo*, the curved augural staff. Cf. Virg. Aen. vii. 187.

377. *Publica cura*] 'The preservation of Rome is not to be granted to the private partialities of Mars and Vesta, but is a matter which concerns us all.'

380. *desere*] Vesta had been transferred to a place of security, as far as related to the externals of her worship. But the goddess is required to remain, because fire would be wanted for the bakehouses. — *superesse* is περισσεύειν, 'to be more than sufficient,' or περιγίγνεσθαι, 'to last out.'

383. *virgo Saturnia*] Vesta. See sup. 285.

385. *increpat*] 'rouses.' So Tibull. i. 1. 30: 'stimulo tardos increpuisse boves.' Gierig well compares Georg. iv. 71: 'morantes Martius ille aeris rauci canor increpat.' See also Aen. ix. 127.

Surgite, et in medios de summis arcibus hostes
Mittite, quam minime tradere vultis, opem.
Somnus abit, quaeruntque novis ambagibus acti,
Tradere quam nolint et jubeantur opem.
Esse Ceres visa est. Jaciunt Cerealia dona:
Jacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit: hoste repulso
Candida Pistori ponitur ara Jovi.

Forte revertebar festis Vestalibus illac,
Qua Nova Romano nunc via juncta Foro est.
Huc pede matronam vidi descendere nudo:
Obstupui tacitus sustinuique gradum.
Sensit anus vicina loco, jussumque sedere
Alloquitur, quatiens voce tremente caput.
Hoc, ubi nunc fora sunt, udae tenuere paludes;
Amne redundatis fossa madebat aquis.

391. *Ceres visa est*] For 'visum est Cererem esse.' 'Conjectando eo delati sunt, ut crederent *Cererem*, i. e. panem intelligi.' *Gierig*, who reads *ecce* with a few second-rate MSS. Livy gives the story of the loaves, but only as a legend, v. 48.

395.] The poet returns to the Vestalia, and proceeds to give a reason for the procession of matrons with naked feet on that day. It is uncertain which road they took: 'Non credo Vestae aedem fuisse in ipso Velabro, sed matronas sollemni pompa circa aras spatiantes devenisse in sacellum ad infimam novam viam.' Merkel, p. clxxxiv. 'Ovid lived near the Capitol (see on iv. 905); and he was evidently going down from the Via Nova to the Forum on his way home. The Via Nova, commencing at the top of the Velia (at the arch of Titus), ran round the Palatine from the Porta Mugionis to the Porta Romanula over the Velabrum. It therefore lay above the temple of Vesta, to which and the Forum, it would seem, a street or way led down from it. That this had been lately made, appears from his saying *nunc*.' *Keightley;* who seems to be at variance with Merkel on the site of the temple of Vesta. See the latter, p. clii.

399. *anus*] 'Simile figmentum iv. 685, seqq.' *Gierig;* who reads *loci*. *Vicina* properly means 'a member of a *vicus*,' or 'parish' as we should call it.

401. *udae paludes*] The procession still goes barefoot, because formerly they had to dabble in the marshy puddles of the Velabrum, the low ground between the Capitol and the Palatine, and the site of the Forum Boarium. That this part of the city, which is still very unhealthy, was once overflowed by the Tiber, is a tradition mentioned by many authors. See Propert. v. (iv.) 2. 7; and *ib.* 9. 5; Tibull. ii. 3. 33. Varro, L. L. v. § 43: 'olim paludibus mons (Aventinus) erat ab reliquis disclusus; itaque eo ex urbe advehebantur ratibus: quojus vestigia, quod ea, qua tum vehebantur, etiam nunc dicitur Velabrum.' By *fossa* Keightley understands the valley itself between the

Curtius ille lacus, siccas qui sustinet aras,
Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas,
Nil praeter salices cassaque canna fuit.
Saepe suburbanas rediens conviva per undas
Cantat et ad nautas ebria verba jacit.
Nondum conveniens diversis iste figuris
Nomen ab averso ceperat amne deus.
Hic quoque lucus erat juncis et arundine densus,
Et pede velato non adeunda palus.
Stagna recesserunt et aquas sua ripa coërcet,
Siccaque nunc tellus; mos tamen ille manet.
Reddiderat causam; Valeas, anus optima, dixi,
Quod superest aevi, molle sit omne, tui.

Cetera jam pridem didici puerilibus annis;
Non tamen idcirco praetereunda mihi.
Moenia Dardanides nuper nova fecerat Ilus:
Ilus adhuc Asiae dives habebat opes.

Capitol and Palatine. May it not mean, 'there was a ditch made to receive the river-water which had overflowed'?

403. *Curtius lacus*] This may have been, as the most commonly received legend affirmed (Livy i. 13), a volcanic fissure, afterwards filled with water, and gradually closed up so effectually as to become dry and level ground, with an altar of Saturn on the spot. There was, however, as Varro says, L. L. v. § 148: 'de eo triceps historia;' and he gives the conflicting accounts consecutively. See on i. 267. Plutarch, Parallel. § 5, speaks of it as caused by the Tiber flowing through the middle of the Forum, and breaking a hole so as to lay many houses under water.

405. *pompas*] The Velabrum (ii. 391) itself is said 'to conduct the processions,' because they passed along it from the Forum Romanum to the Circus Maximus, which lay between the Palatine and the Aventine. Compare iv. 391: 'Circus erit pompa celeber.'—*cassa canna*, bearing no edible fruit. Some read *crassa*.

408. *Cantat*] cantare solebat. *Velabrum*, as stated above, was supposed to come *a vehendo*, or from *velum*, because 'nauta per urbanas velificabat aquas.' Propert. v. 9. 6.

410. *deus*] Vertumnus, whose statue stood in the Vicus Tuscus, between the Forum Romanum and Forum Boarium. In ignorance of the true etymology (which is explained on Propert. v. (iv.) 2. 2; inf. vi. 547), they supposed his name was derived *a vertendo amne, quasi Vertamnus*. Propert. *ibid.* 10: 'Vertumnus verso dicor ab amne deus.'—*diversis figuris*. He could assume almost any character according to the dresses put on his statue.

412. *pede velato*] 'calceos indutis.' The place was too wet to walk in except with bare feet.

414. *mos*] The custom of walking bare-footed. Sup. 397. The real origin of the custom is to be sought for in the ceremonial act of

Creditur armiferae signum caeleste Minervae
Urbis in Iliacae desiluisse juga.
Cura videre fuit: vidi templumque locumque.
Hoc superest illic: Pallada Roma tenet.
Consulitur Smintheus, lucoque obscurus opaco
Hos non mentito reddidit ore sonos:
Aetheriam servate deam, servabitis urbem;
Imperium secum transferet illa loci.
Servat et inclusam summa tenet Ilus in arce,
Curaque ad heredem Laomedonta venit.
Sub Priamo servata parum. Sic ipsa volebas,
Ex quo judicio forma revicta tua est.
Seu genus Adrasti seu furtis aptus Ulixes
Seu pius Aeneas eripuisse datur;

many eastern tribes, to walk barefoot in places of great sanctity.

422. *desiluisse*] It was probably a meteoric stone. See on iv. 275. Apollodorus, iii. 12. 3, gives the story thus:—'The legend of the Palladium is as follows: Athene when first born was brought up with Triton, whose sister was Pallas. As both of them practised the arts of war, they once began to quarrel; and Pallas would have struck the other, but Jupiter held out his aegis to protect her. Pallas then raised her eyes in fear of it, when Athene wounded her, and she fell. Athene being distressed at this, made a wooden image of her to the life, dressed it in the aegis she had been so fatally afraid of, and setting it near Jupiter, paid it due honours. Afterwards, when Electra (daughter of Atlas) fled to it for refuge, he hurled it into the territory of Ilium, and Ilus, having picked it up, built a temple for it.' 'It was,' he says, 'three cubits high, with the feet placed together, and in the right hand bore a raised spear, in the other a distaff and spindle.'

423. *Cura videre*] 'Iter olim Ovidium fecisse in Asia, magnificasque ejus urbes perspexisse, ex i. Trist. 2. 77; ii. ex Pont. 10. 21, apparet.' *Gierig.* — *Hoc superest.* The temple remains, though the statue has been transferred to Rome.

431. *Sic volebas*] She was, as it were, disgusted with Troy, ever after the decision of Paris, and was thenceforth willing to leave the place. In the reign of Priam, accordingly, the Palladium was stolen by the Greeks; and being stolen, the safety of the city was no longer guaranteed (v. 427). See Virg. Aen. ii. 162—170:

'Tydides sed enim, scelerumque inventor Ulixes,
Fatale aggressi sacrato avellere templo
Palladium, caesis summae custodibus arcis,
Corripuere sacram effigiem; manibusque cruentis
Virgineas ausi divae contingere vittas.
Ex illo fluere ac retro sublapsa referri spes Danaum.'

433. *genus Adrasti*] Diomed, son of Tydeus and Deipyle, daughter of Adrastus.—*datur*, editur, narratur, perhibetur. But the usage is singular, and together with the equally unsatisfactory word *revicta*, v. 432, implies hasty writing, and a want of revision in this part of the poem.

Auctor in incerto. Res est Romana; tuetur
  Vesta, quod assiduo lumine cuncta videt.
Heu quantum timuere patres, quo tempore Vesta
  Arsit et est tectis obruta paene suis!
Flagrabant sancti sceleratis ignibus ignes,
  Mixtaque erat flammae flamma profana piae.
Attonitae flebant, demisso crine, ministrae:
  Abstulerat vires corporis ipse timor.
Provolat in medium, et magna, Succurrite! voce,
  Non est officium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis:
  Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait. Dubitare videbat
  Et pavidas posito procubuisse genu;
Haurit aquas, tollensque manus, Ignoscite, dixit,
  Sacra! vir intrabo non adeunda viro.
Si scelus est, in me commissi poena redundet;
  Sit capitis damno Roma soluta mei.
Dixit et irrupit. Factum dea rapta probavit,
  Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacrae sub Caesare flammae:
  Ignis in Iliacis nunc erit, estque, focis;
Nullaque dicetur vittas temerasse sacerdos
  Hoc duce, nec viva defodietur humo.

435. *Auctor*] sc. furandi. 'Whoever it was that carried it off, it is now at Rome, and preserved in the temple of Vesta, because that goddess has a perpetual light to protect it from sacrilege.' From this circumstance, the temple of Vesta is sometimes spoken of as that of Pallas. Hence Propert. v. (iv.) 4. 45: 'Pallados extinctos si quis mirabitur ignes, Ignoscat.' See Trist. iii. 1. 29: 'Hic locus est Vestae, qui Pallada servat et ignem.'

438. *Arsit*] This event was about the beginning of the second Punic war. Lucius Caecilius Metellus was then Pontifex, and rescued the Palladium from the fire with the loss of his eyesight, for which act of intrepidity he was allowed the privilege of riding to the senate-house in a carriage. Plin. vii. 43. *Keightley.* Plutarch, Parallel. § 17: Μέτελλος ἀνὴρ τῶν ἐπισήμων,—ἰδὼν τὸ τέμενος τῆς Ἑστίας καιόμενον, καὶ τὸ Παλλάδιον ἁρπάσας, ἐτυφλώθη· ὕστερον δὲ ἀνέβλεψεν ἐξιλασάμενος.

440. *Mixta*] See on ii. 557 and 645.

444. *officium*] The common reading *auxilium* has little MSS. authority.

449. *Haurit aquas*] 'Quibus se lustraret ante quam sacra adiret.' *Gierig.*

456. *nunc*] See on iv. 949. Under his pontificate the poet predicts that discipline will be strictly observed, and no violated vows bring calamity on the state. See iv. 157.

Sic incesta perit: quia, quam violavit, in illam
Conditur, et Tellus Vestaque numen idem est.

Tum sibi Callaïco Brutus cognomen ab hoste
Fecit, et Hispanam sanguine tinxit humum.

Scilicet interdum miscentur tristia laetis,
Nec populum toto pectore festa juvant.
Crassus ad Euphraten aquilas natumque suosque
Perdidit, et leto est ultimus ipse datus.
Parthe, quid exsultas? dixit dea. Signa remittes:
Quique necem Crassi vindicet ultor erit.

IV. ID. 10TH.

At simul aurītis violae demuntur asellis,
Et Cereris fruges aspera saxa terunt,
Navita puppe sedens, Delphina videbimus, inquit,
Humida cum pulso nox erit orta die.

III. ID. 11TH.

Jam Phryx a nupta quereris Tithone relinqui,
Et vigil Eois Lucifer exit aquis.
Ite bonae matres, vestrum Matralia festum,
Flavaque Thebanae reddite liba deae.

458. *viva humo*] Compare *pumice vivo*, native, undisturbed rock, ii. 315. So *vivum marmor*, *saxum*, &c.—*defodietur*, *κατορύξεται*.

459. *in illam Conditur*] This idiom is not without precedent. See Georg. i. 438. 442; iv. 66. Propert. ii. 1. 42; iv. (iii.) 19. 16.—*numen idem*. See sup. 267.

461. *Callaïco*] The Gallaeci, Καλλαϊκοί, were a nation of the north of Spain, conquered by Decimus Brutus, who was Consul B.C. 138, and thence obtained the honorary surname of Callaecus. The word is often used by Martial. See Livy xxxvi. 10.

464. *nec—juvant*] Gierig has *ne—juvent*, but with inferior copies. He means that even in the midst of festivities the people are willing to be reminded of former disasters.

465. *Crassus*] On this disaster see v. 580. The day seems to have been kept as *ater* by the Romans, like the 'dies Alliensis,' i. 60.

467. *dixit dea*] Vesta is supposed to say this in order to connect the narrative with what precedes and follows.

469. *violae*] They were decked therefore with flowers as well as bread-necklaces, sup. 311.—*terunt*, when they resume work; for the preceding day had been a holiday, 'cessat opus, vacuae conticuere molae,' sup. 348.

475. *Matralia*] The feast of Mater Matuta, the goddess of Morning, and the Tuscan representative of *Λευκοθέα*, 'the white goddess.' See *Varronianus*, p. 147. Merkel, pp. ccxvi—ccxviii, who thinks the name derived from *manus*, an old word for 'good' (ii. 631), and that the poet alludes to this in *ite bonae*

Pontibus et magno juncta est celeberrima Circo
Area, quae posito de bove nomen habet.
Hac ibi luce ferunt Matutae sacra parenti
Sceptriferas Servi templa dedisse manus.
Quae dea sit, quare famulas a limine templi
Arceat, arcet enim, libaque tosta petat,
Bacche, racemiferos hedera redimite capillos,
Si domus illa tua est, dirige vatis opus.
Arserat obsequio Semele Jovis: accipit Ino
Te, puer, et summa sedula nutrit ope.
Intumuit Juno, rapta quod pellice natum
Educet. At sanguis ille sororis erat.
Hinc agitur furiis Athamas, et imagine falsa;
Tuque cadis patria, parve Learche, manu.

matres, rather than from *mane* and *matutinus*. He observes that Matuta could not originally have been a marine deity, since no Latin city in which her worship is known to have existed was on the sea coast. The latter attribute seems to have arisen from the name of her son Portunus. See inf. on 547. The Romans, fond of Grecising, readily adopted the legend of the Theban Ino, wife of Athamas, also called Leucothea or Leucothöe (Hertzberg on Propert. iii. 18. 10), and daughter of Cadmus. — *liba*. See inf. 531. The cakes were thrown, in the Greek worship of Ino, near Epidaurus, into a crater-lake, Pausan. iii. 23. 5, in allusion probably to her plunging into the sea. See Merkel, p. clxxxiv.

477. *Pontibus*] The Fabrician and Palatine or Senatorian bridges, which led out of the Forum Boarium, the *area* here mentioned.—*posito de bove*. The name, according to the fancy of Propertius, v. 9. 19, was given from the lowing of Hercules' oxen, when part of them were stolen by Cacus. The brazen statue of the bull, which is here alluded to, was brought from Aegina, and set up there as in the most appropriate part of the city. Tac. Ann. xii. 24: 'a foro Boario ubi aereum tauri simulacrum aspicimus,' where Ritter refers to Pliny, xxxiv 5: 'bos aereus inde (Aegina) captus in foro Boario est Romae.'

480. *Servi manus*] A temple to Matuta was first built by Servius Tullius. Livy v. 23.

481. *famulas*] Infra 551. The construction is, 'quae dea sit, et quare, &c., Bacche doce.'

484. *domus tua*] Ino was sister of Semele, mother of Bacchus.

485. *Arserat*] Semele was said to have given birth to Bacchus in the midst of lightnings. See on iii. 715.—*obsequio Jovis*. By the compliance of Jupiter with her request, that he would visit her in the same terrors of his majesty in which he visited Juno: 'Corpus mortale tumultus Non tulit aetherios, donisque jugalibus arsit,' Met. iii. 308. —*accipit Ino*. See *ibid*. 313.

487. *rapta pellice*, &c.] She was indignant that the child should be preserved when the mother had perished.—*sororis*, of Semele the sister of Ino.

489. *Hinc*] In consequence of Juno's resentment, Athamas went mad, and killed his son Learchus, mistaking him for a lion's whelp; upon which Ino threw herself into the sea, with her other son Melicertes, from the Isthmus of Corinth.

Maesta Learcheas mater tumulaverat umbras,
Et dederat miseris omnia justa rogis:
Haec quoque, funestos ut erat laniata capillos,
Prosilit et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit,
Unaque pulsatur terra duabus aquis.
Huc venit insanis natum complexa lacertis,
Et secum e celso mittit in alta jugo.
Excipit illaesos Panope centumque sorores,
Et placido lapsu per sua regna ferunt.
Nondum Leucothea, nondum puer ille Palaemon,
Verticibus densi Tibridis ora tenent.
Lucus erat: dubium Semelae Stimulaene vocetur;
Maenadas Ausonias incoluisse ferunt.
Quaerit ab his Ino, quae gens foret; Arcadas esse
Audit et Evandrum sceptra tenere loci.
Dissimulata deam Latias Saturnia Bacchas
Instimulat fictis insidiosa sonis:

In this legend there seems some confusion with that of the death of Pentheus by his mother Agave.

493. *haec quoque*] i. e. she also went mad like Athamas.

495. *freta bina*] 'Bimarem Corinthon,' iv. 501.

497. *insanis*] Eur. Med. 1284, Ἰνὼ μανεῖσαν ἐκ θεῶν, ὄθ' ἡ Διὸς δάμαρ νιν ἐξέπεμψε δωμάτων ἄλῃ· πίτνει δ' ἀ τάλαιν' ἐς ἅλμαν φόνῳ τέκνων δυσσεβεῖ, ἀκτῆς ὑπερτείνασα ποντίας πόδα. See Apollodorus, iii. 4. 3. Pausanias, i. 44. 11.

501. *Nondum Leucothea*] 'Ea quae nondum Leucothea Dea erat, is, qui nondum Palaemon, jam tenebant *ora*, ostium, Tibridis.' *Gierig*. See inf. 545. In the orthography of the name there is considerable uncertainty. Many good MSS. in both places give *Leucothoe*, which Hertzberg (see sup. ver. 475) contends is the genuine and Homeric form (though Bekker edits Λευκοθέη in Od. v. 334), from λευκὸς and θέειν, θοὸς, not from θεὰ, like Κυμοθόη Il. xviii. 41. The *a* is made long as in *Amalthea*, v. 115.

502. *verticibus*] al. *vorticibus*. See iv. 470. The Tiber, like most rapid rivers, is called full of eddies at its estuary, δινήεις.

503. *Stimulae*] It seems probable that this was the name of a certain *dea excitatrix*, who was afterwards confounded with the Greek Semele, either from the similarity of sound, or from the connexion between any mental excitement and the Bacchic orgies. Livy, xxxix. 12, mentions the 'lucus Similae.' It was near the bank of the Tiber, and sufficiently close to the Aventine to throw back an echo (ver. 518). Merkel (p. cliii) says that it is not elsewhere mentioned as the grove of this particular goddess except by the Schol. on Juvenal ii. 3. It appears from the latter passage to have been in bad repute as the scene of the same immoralities as were charged against the rites of Bacchus by Pentheus in Eurip. Bacch. 686. The poet, it will be observed, regards these rites as indigenous in Italy, as Virgil represents Amata, the wife of Latinus, embracing them

O nimium faciles! o toto pectore captae!
Non venit haec nostris hospes amica choris.
Fraude petit, sacrique parat cognoscere ritum;
Quo possit poenas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
Thyades effusis per sua colla comis;
Injiciuntque manus, puerumque revellere pugnant.
Quos ignorat adhuc, invocat illa deos:
Dique, virique loci, miserae succurrite matri.
Clamor Aventini saxa propinqua ferit.
Appulerat ripae vaccas Oetaeus Iberas;
Audit et ad vocem concitus urget iter.
Herculis adventu, quae vim modo ferre parabant,
Turpia femineae terga dedere fugae.
Quid petis hinc, cognorat enim, matertera Bacchi?
An numen, quod me, te quoque vexat, ait?
Illa docet partim, partim praesentia nati
Continet, et Furiis in scelus isse pudet.
Rumor, ut est velox, agitatis pervolat alis,
Estque frequens, Ino, nomen in ore tuum.
Hospita Carmentis fidos intrasse penates
Diceris et longam deposuisse famem.
Liba sua properata manu Tegeaea sacerdos
Traditur et subito cocta dedisse foco.

with a mad enthusiasm, Aen. vii. 385, &c. See on iii. 725.

507. *Dissimulata deam*] On this idiom see on i. 407, and compare iv. 517, 'formam assimulata Camerti,' Aen. xii. 224.—*instimulat.* There is an evident allusion to the name *Stimula*.

511. *cognoscere ritum*] The orgies of Bacchus, like the mysteries of Ceres, were *arcana*. Hor. Od. i. 18. 11:

—— 'Non ego te, candide Bassareu,
Invitum quatiam, nec variis obsita frondibus
Sub divum rapiam.'

Ib. iii. 2. 26: 'vetabo, qui Cereris sacrum Vulgarit arcanae,' &c. Hence it was a sure way of exciting wrath against an intruder, to represent him as a spy. — *pignus*, i. e. her son Melicertes.

516. *Quos ignorat adhuc*] She invokes generally the *Dii indigetes*, though she knows not their names.

519. *Oetaeus*] Hercules, afterwards consumed on Mount Oeta in his passage to immortality.

523. *matertera*] (mater altera), Ino, the *aunt* of Bacchus, as sister of his mother Semele.—*numen*, Juno.

526. *Continet*] 'Coercet, reprimit.' *Gierig.* She is ashamed to tell the whole tale in presence of her son, whom she had thrown with herself into the sea. See sup. 497.

529. *Carmentis*] (gen.), the prophetic mother of Evander, i. 472. This connexion between Matuta and Carmentis seems to have arisen

Nunc quoque liba juvant festis Matralibus illam;
Rustica sedulitas gratior arte fuit.
Nunc, ait, o vates venientia fata resigna,
Qua licet; hospitiis hoc, precor, adde meis.
Parva mora est: caelum vates ac numina sumit
Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
Sanctior, et tanto, quam modo, major erat.
Laeta canam; gaude, defuncta laboribus Ino,
Dixit, et huic populo prospera semper ades!
Numen eris pelagi; natum quoque pontus habebit.
In nostris aliud sumite nomen aquis.
Leucothea Graiis, Matuta vocabere nostris;
In portus nato jus erit omne tuo.
Quem nos Portunum, sua lingua Palaemona dicet.
Ite, precor, nostris aequus uterque locis!

from their common attribute of Ilithyia. Merkel, p. clxviii.

533. *Nunc quoque*] Supra 476. Varro, L. L. v. § 106: '*Libum*, quod ut libaretur, priusquam essetur, erat coctum. *Testuatium*, quod in testu caldo coquebatur, ut etiam nunc Matralibus id faciunt matronae.'

535. *resigna*] 'Unseal,' 'open.' Compare *recludo*. There are several senses of this particle *re*, which the student will do well to attend to. (1) It is sometimes quite superfluous, i. e. it does not the least affect the sense of a word, as *resectis*, iv. 745, *revicta*, v. 432; *refringit*, Hor. Od. iii. 3. 28. (2) It bears its true sense of an action repeated, as *repetere*, *retractare*, or going over the same ground *in the same direction*. (3) It means to go *back again* over the same ground, as *redire*, but from B to A, instead of from A to B. (4) It implies the *contrary* action by the association of contrast, as *recludere*, 'to open.' (5) It implies passing into a new stage of existence. See on i. 112. (6) It signifies to cancel or commute one thing for another, as *rescribere*, *resignare*, 'to pay back,' by transferring from debtor's to creditor's account, Hor. Sat. ii. 3. 76. Hence *resigno*, 'I resign,' 'give up,' Hor. Od. iii. 29. 54.

540. *major*] The stature was thought to be increased in appearance by prophetic inspiration. So the Sibyl seemed 'majorque videri, Nec mortale sonans, afflata est numine quando Jam propiore dei,' Virg. Aen. vi. 51.

547. *Portunum*] This word is formed like *Vertumnus*, *alumnus*, *Auctumnus*, &c., from an old participle in *-όμενος*, and is therefore written both *Portunus* and *Portumnus*. Perhaps the verb itself was *porto*, *portĕre*, afterwards *portare*, and equivalent to *veho*. Under one or other of his three names he was invoked by sailors for a safe return to the harbour. Virg. Georg. i. 436:—

'Votaque servati solvent in litore nautae
Glauco, et Panopeae, et Inoo Melicertae.'

As Janus had the tutelage of doors, *Januae*, so Portunus of *portus*. This sort of allusive mythology is not very frequent. It is rather singular that some connexion seems to have

Annuerat; promissa fides; posuere labores;
Nomina mutarunt; hic deus, illa dea est.
Cur vetet ancillas accedere, quaeritis? Odit,
Principiumque odii, si sinat ipsa, canam.
Una ministrarum solita est, Cadmeï, tuarum
Saepe sub amplexus conjugis ire tui.
Improbus hanc Athamas furtim dilexit: ab illa
Comperit agricolis semina tosta dari.
Ipsa quidem fecisse negat, sed fama recepit.
Hoc est, cur odio sit tibi serva manus.
Non tamen hanc pro stirpe sua pia mater adoret;
Ipsa parum felix visa fuisse parens.
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.
Hanc tibi, Quo properas, memorant dixisse, Rutili?
Luce mea Marso Consul ab hoste cades.

existed between these two deities. Merkel, p. ccxvii, quotes *Janus Portunus* from an inscription, and adds: 'uterque deus claviger nihil aliud quam tuebatur aditus urbis publicos, sicut uterque praefuit privatis.' He thinks the name is derived from *portus*, which is said anciently to have signified 'a house.' Compare *porticus*, and see *Varronianus*, p. 207. There is some obscurity about the meaning of most words connected with this root. Mr. Macleane remarks on Horace (p. 305, school edition), that to reduce the various senses of 'importunus' to one primary sense, we must know more of its etymology.

551. *vetet ancillas*] Sup. 481. Plutarch, Quaest. Rom. § 16: 'Why is the temple of Leucothea shut against female slaves? For the women admit only one, and then slap and buffet her. Or is this buffeting of one a token that the others are not permitted to enter, but are excluded on account of the legend, that Ino being jealous of a slave as her husband's paramour, went mad, and made away with her son?—With us also at Chaeronea the porter stands in front of the temple of Leucothea with a whip, and makes proclamation that no slave is to enter, either male or female.'

553. *Cadmeï*] Ino, wife of Athamas.

556. *semina tosta*] See ii. 628; iii. 853. *Hanc* is the slave, whose name, according to Plutarch, was Antiphera. *Illa* is Ino; but the sense is, 'comperit ex hac serva semina tosta ab illa dari.'

559. *pro stirpe sua*] Plutarch, Q. R. § 17. 'Why, in the presence of this goddess, do they pray for blessings, not upon their own children, but on nephews and nieces? Is it because she showed affection for her sister, and brought up her infant child Bacchus, while she was unfortunate with respect to her own son? Or generally, because the custom is a good one, and promotes kindly feelings among relations?'—'Both Leucothea and Mater Matuta were probably identical with Εἰλείθυια, *Lucina*, the divinity who brought children from the darkness of the womb into the light of life.' *Varronianus*, p. 148. See sup. on 529.

562. *Baccho*] See v. 485.

Exitus accessit verbis; flumenque Toleni 565
Purpureum mixtis sanguine fluxit aquis.
Proximus annus erat: Pallantide caesus eadem
Didius hostiles ingeminavit opes.

Lux eadem, Fortuna, tua est, auctorque locusque.
Sed superinjectis quis latet iste togis?
Servius est: hoc constat enim; sed causa lat
Discrepat et dubium me quoque mentis ha
Dum dea furtivos timide profitetur amores:
Caelestemque homini concubuisse pudet,—
Arsit enim magna correpta cupidine regis,
Caecaque in hoc uno non fuit illa viro—
Nocte domum parva solita est intrare fenestra:

563. *Rutili*] He fell in the Marsian or Social war, A.U. 664, in the year of his consulship, on the banks of the Turano; and in the next year Titus Didius perished, if the unsupported statement in the text be true. Merkel, p. lxiv, remarks: 'Hic incertissima omnia sunt. Nusquam T. Didius legatus L. Sex. Caesaris bello Marsico occisus refertur. Quare interpretes aut Didii nomen retinendum censent, mutato longiore versu—ut intelligatur Didius anno 673 a Sertorio devictus, qui tamen apud Plutarchum Fidius est, aut pro Didio Porcium suffiiciunt, quia Velleius 2. 16 Porcium Catonem Consulem post Rutilium eodem fato quo illum usum refert.' 'Nexus causa non male Ovidius Matutam deam inducit Rutilio fata praedicentem.' *Gieriy.* Compare sup. 467.

567. *Pallantide*] Aurora, called Pallantias in iv. 373.

569. *auctorque locusque*] 'Idem Servius, qui Matutae templum dedit, tibi quoque eodem loco, in Foro Boario, eodemque die aedem dedicavit.' *Gierig.* 'The site of this temple is not exactly known; but it seems highly probable that it was the ancient temple, some of whose columns are built into the wall of the old church of Sta Maria in Cosmedin.' *Keightley.*

known of its history has
lected by Merkel, p. cxl, wh
tains that this Fortuna nev
any distinctive epithet. May it
however, have been the 'For
Brevis,' or 'Lesser Fortune,' which
Plutarch, Q. R. § 74, states that
Servius Tullius consecrated? The
Fors Fortuna of v. 773 must not
be confounded with this.

570. *togis*] The statue of Servius, which is mentioned by Pliny, viii. 48, was clad in two togas:—'Servii Tullii praetextae, quibus signum Fortunae ab eo dicatae coopertum erat, duravere ad Sejani exitum, murumque fuit nec defluxisse eas nec teredinum injurias sensisse annis DLX.'

572. *dubium mentis*] Virg. Georg. iii. 289: 'Nec sum animi dubius, verbis ea vincere magnum Quam sit.'

573. *profitetur*] See on iv. 865. Plutarch, Q. R. § 36: Σέρβιος ὁ βασιλεὺς εὐτυχέστατος γενόμενος, δόξαν ἔσχε τῇ Τύχῃ συνεῖναι φοιτώσῃ διὰ θυρίδος πρὸς αὐτόν. The ambiguity of συνεῖναι, or *consortem esse Fortunae*, may well have given rise to this story of the amour, as Gierig observes.

577. *Nocte*] This refers to *timide* and *pudet*, supra. The action was one of shame and concealment: and

Unde Fenestellae nomina porta tenet.
Nunc pudet et voltus velamine celat amatos,
Oraque sunt multa regia tecta toga.
An magis est verum, post Tulli funera plebem
Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus,
[illegible]m positis occuluere togis.
[illegible] mihi spatio majore canenda est:
[illegible]n adductos intus agemus equos.
[illegible]gio sceleris mercede parato,
[illegible] est dictis exstimulare virum:
[illegible] esse pares, te nostrae caede sororis,
[illegible]ui fratris, si pia vita placet?
[illegible]buerant et vir meus et tua conjunx,
[illegible]lum ausuri majus eramus opus.
[illegible]t et regnum facio dotale parentis.
[illegible]ir es, i, dictas exige dotis opes!
[illegible]ia res scelus est. Socero cape regna necato,
Et nostras patrio sanguine tinge manus.
Talibus instinctus solio privatus in alto
Sederat: attonitum vulgus ad arma ruit.
Hinc cruor et caedes: infirmaque vincitur aetas.
Sceptra gener socero rapta Superbus habet.

for this reason she veiled the king's face in two togas, as his statue is still veiled. — *domum.* A small chapel called by Plutarch Τύχης θαλαμος and δωμάτιον, which seems to have had either a small door, *fèstra* (fenestra), or literally a window, and from which a city gate was called 'Porta Fenestella.' Merkel, p. cliii, infers that the goddess herself was named Fortuna Fenestella, of which there does not appear to be any evidence. Nothing whatever is known of the city gate of this name, though Ovid speaks of it as still existing.

581. *plebem*] See inf. 781.

583. *imagine*] 'By his likeness,' or statue; but with an allusion to the *imagines*, on which see i. 591.

586. *intus agemus*] A metaphor from turning round the *meta* in the races of the circus.—*adductos*, 'kept close up,' not allowed to take a wider range.

589. *caede sororis*] Tullia, the younger daughter of Servius Tullius, had married Aruns, younger son of Tarquinius Priscus, her elder sister being united to the elder son, Lucius Tarquinius. Their dispositions being ill assorted, the wife of Aruns put her husband to death, and persuaded Lucius not only to murder his wife, but to add the crime of parricide, and seize the kingdom. See Livy i. 46—48.—*pia vita*, pietatem in patrem exercere. This is said in contempt.

593. *facio dotale*] 'The dowry I place in your hands is the life and the supreme authority of my father. It is for you to realize it.' In other

Ipse sub Esquiliis, ubi erat sua regia, caesus
  Concidit in dura sanguinolentus humo.
Filia carpento patrios initura Penates
  Ibat per medias alta feroxque vias.
Corpus ut aspexit, lacrimis auriga profusis
  Restitit. Hunc tali corripit illa sono:
Vadis, an exspectas pretium pietatis amarum?
  Duc, inquam, invitas ipsa per ora rotas!
Certa fides facti, dictus Sceleratus ab illa
  Vicus, et aeterna res ea pressa nota.
Post tamen hoc ausa est templum, monimenta parentis,
  Tangere: mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tulli:
  Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros,
  Ne natae videant ora nefanda meae.
Veste data tegitur; vetat hanc Fortuna moveri,
  Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
  Servius, haec positi prima pudoris erit.

words, the dowry is a kingdom, the condition on which it is brought the murder of the king.

596. *nostras*] She implies her willingness to share the responsibility of the guilt.

603. *carpento*] See on i. 618.

607. *pretium amarum*] 'A reward to your own cost,' i. e. *δῶρον ἄδωρον*, no reward but a punishment. This is a common use of *amarus*, like *πικρός*.

609. *Sceleratus*] The street so called seems to have retained its name in Ovid's time. All that is known of its site is, that it was between the Vicus Cyprius and the Esquiline. Varro, L. L. v. § 159: '*Vicus Cyprius* a cypro, quod ibi Sabini cives additi consederunt, qui a bono omine id appellarunt; nam cyprum Sabine bonum. Prope hunc *vicus Sceleratus*, dictus a Tullia Tarquini Superbi uxore, quod ibi quom jaceret pater occisus, supra eum carpentum mulio ut inigeret jussit.' Merkel, p. cxlvi, thinks it was the same as the Orbius, Urbius, or Virbius vicus, mentioned by Livy, i. 48, and that the name (*Virbius*) implies a confusion between the fate of Hippolytus (iii. 265; inf. 756), and that of Servius.

611. *templum*] sc. Fortunae, founded by her father.

613. *sub imagine*] 'In the likeness of.' The portent here described was considered a convincing proof of pollution contracted from guilt. See iii. 46. So the statue of Artemis closed its eyes in presence of murderers, as was pretended by Iphigenia, Eur. Iph. T. 1165—7: *βρέτας τὸ τῆς θεᾶς πάλιν ἕδρας ἀπεστράφη—αὐτόματον, ὄψιν δ' ὀμμάτων ξυνήρμοσεν.*

620. *pudoris*] Womanly modesty, as opposed to the shameless conduct of Tullia. For to uncover the face of the statue was to imply that such conduct was no longer fitted to excite horror.

Parcite, matronae, vetitas attingere vestes;
Sollemnes satis est voce movere preces;
Sitque caput semper Romano tectus amictu,
Qui rex in nostra septimus urbe fuit.
Arserat hoc templum, signo tamen ille pepercit
Ignis: opem nato Mulciber ipse tulit.
Namque pater Tulli Vulcanus, Ocresia mater
Praesignis facie Corniculana fuit.
Hanc secum Tanaquil sacris de more peractis
Jussit in ornatum fundere vina focum.
Hic inter cineres obscaeni forma virilis
Aut fuit, aut visa est: sed fuit illa magis.
Jussa loco captiva sedet. Conceptus ab illa
Servius a caelo semina gentis habet.
Signa dedit genitor tunc cum caput igne corusco
Contigit, inque comis flammeus arsit apex.

622. *voce movere preces*] The antithesis implied is, 'non manu movere vestes.' Merkel gives *ora* from a single MS. Two others have *ore*.

623. *amictu*] This word, though a general term, is here applied to the toga, and is identical with *vestes*, v. 621. See on Propert. iv. 15. 3, where 'praetextae amictu' occurs, though in a verse of doubtful reading. In other cases, where *vestis* and *amictus* are contrasted, the former means the tunic, the latter the toga (i. 79). Tibull. i. 8. 13: 'frustra jam vestes, frustra mutantur amictus.' *Amictus* is for *am* (*ἀμφὶ*) *jectus*, or rather, the participle of a new form of this compound of *jacio*, *amicire*, and is properly *τὸ ἀμφιβεβλημένον*. — *septimus*. 'Ut Tatius annumeretur regibus Romanis.' *Gierig*.

625. *Arserat*] 'Anno v. c. 541, Liv. 24. 47, Dion. Hal. 4. 40; sed restitui coepit proximo anno, Liv. 35. 40.' Merkel, p. cxl.

626. *Corniculana*] Of Corniculum, a town in Latium, taken by the Romans; whence she is called *captiva*, v. 633.

630. *ornatum*] instructum, rite paratum. Tanaquil, the wife of Tarquinius Priscus, being skilled in Etruscan arts, seems to have done this with especial view to the supernatural birth which resulted. There is evidently some mysterious connexion between the Lar or Genius, the focus and Vulcan. According to another account, which can hardly be reconciled with this, Tanaquil secured the throne for Servius after the murder of Tarquin.

633. *loco sedet*] 'Sits down in the place prescribed by Tanaquil.' Most MSS. give *foco*, to which there is no other objection than the physical difficulty of sitting on hot ashes. Gierig reads *loco captiva fovet*, to which he attaches a strange interpretation.

636. *flammeus apex*. The electric light or spark which is sometimes seen proceeding from hair or other parts of the body, was always considered as a proof of divine favour. See Virg. Aen. ii. 682:—

'Ecce levis summo de vertice visus Iuli
Fundere lumen apex, tactuque innoxia molles
Lambere flamma comas, et circum tempora pasci.'

Te quoque magnifica, Concordia, dedicat aede
Livia, quam caro praestitit illa viro.
Disce tamen, veniens aetas, ubi Livia nunc est
Porticus, immensae tecta fuisse domus.
Urbis opus domus una fuit; spatiumque tenebat,
Quo brevius muris oppida multa enent.
Haec aequata solo est, nullo sub crimine regni,
Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles
Totque suas heres perdere Caesar opes.
Sic agitur censura et sic exempla parantur;
Cum vindex, alios quod monet, ipse facit.

ID. 13TH.

Nulla nota est veniente die, quam discere possis.
Idibus invicto sunt data templa Jovi.
Et jam Quinquatrus jubeor narrare minores.
Nunc ades o coeptis, flava Minerva, meis.

Compare also vii. 73—77. This is perhaps, in part at least, the origin of the *nimbus* or glory round the head of saints in pictures. In reference to Servius when a boy, Livy relates the above phenomenon, i. 39.

637. *Concordia*] See i. 639. This temple was built by, or rather perhaps in the name of, Livia, wife of Augustus, in the piazza or covered promenade which bore her name. The latter was begun in 739 (Merkel, p. cxli), and must have been finished before Ovid wrote the Ars Amatoria, in which it is mentioned, i. 71:—

'Nec tibi vitetur, quae priscis sparsa tabellis
Porticus auctoris Livia nomen habet.'

This is thought to have been about B.C. 2. The site of the piazza was a splendid house bequeathed to Augustus by Vedius Pollio, a Roman knight, on condition, it is said, that some public work should be erected to perpetuate the memory of the donor.

643. *sub crimine regni*] See sup. 189. It was not pulled down because the owner was suspected of aiming at supreme power, but because it was too magnificent for a private citizen. Such at least was the pretext.

647. *censura*] The office of Censor, borne by Augustus. — *vindex*, 'he who has the power of punishing.' Caesar himself was certainly a very temperate man, and set a fair example to the wealthy of Rome, if we may trust Suetonius, Oct. § 76—78. Our poet elsewhere pays him a compliment on this head, Trist. ii. 1. 233:—

'Urbs quoque te et legum lasset tutela tuarum,
Et morum, similes quos cupis esse tuis.'

649. *Nulla nota est*] See on iii. 429.—*Jovi.* 'Idibus Jun., fortassis anno v.c. 560, Liv. 35, 41, Jovis aedes dedicata est, quem *Invicti* cognomen habuisse negat Neapolis contra diserta Ciceronis de Legg. 2. 11, et Augustini de civ. d. 5. 11 init. testimonia.' *Merkel.* p. cxli.

651. *Quinquatrus*] The greater

Cur vagus incedit tota tibicen in urbe?
Quid sibi personae, quid toga longa, volunt?
Sic ego. Sic posita Tritonia cuspide dixit:—
Possem utinam doctae verba referre deae!—
Temporibus veterum tibicinis usus avorum
Magnus et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis,
Cantabat maestis tibia funeribus.
Dulcis erat mercede labor: tempusque secutum,
Quod subito Graiae frangeret artis opus.
Adde quod aedilis, pompa qui funeris irent,
Artifices solos jusserat esse decem.
Exilio mutant urbem Tiburque recedunt:
Exilium quodam tempore Tibur erat.

feast of this name occurred in March (iii. 809). Varro, L. L. vi. § 17: '*Quinquatrus Minusculae* dictae Juniae Idus ab similitudine Majorum, quod tibicines tum feriati vagantur per urbem et conveniunt ad aedem Minervae.' The *tubilustrium* was on the last day of the greater festival, iii. 849, as in this case the *tibia* was played through the city.

654. *toga longa*] The palla, the dress of citharoedi, and perhaps of musicians generally. See ii. 107. Plutarch, who tells this story precisely in the same manner as Ovid, except that he makes the day the Ides of January, has ἐσθῆτας γυναικείας φοροῦντας, Quaest. Rom. § 55. This gives probability to the reading of a few MSS., *stola longa*. Hor. Ars Poet. 214:—

'Sic priscae motumque et luxuriem addidit arti
Tibicen, traxitque vagus per pulpita vestem.'

660. *funeribus*] Not only at sacrifices, marriages, and in processions was the tibia used (like the αὐλὸς of the Greeks), but also at funerals, in addition to the more noisy horns and trumpets (cornua et tubae). See Becker, *Gallus*, p. 511, who adds, that the number of ticibines in the latter case was limited to ten by the XII Tables. The use, as appears from v. 668, was as an accompaniment to the dirge, *naenia*. In some passages the *tibia* of the marriage and the *tuba* of the funeral are contrasted. See Propert. ii. 7. 12: 'tibia, funesta tristior illa tuba,' and Her. xii. 140.

661. *mercede*] The privileges attached to the office; not only the pay, but the right of dining in the temple of Jupiter, the discontinuing of which, by the authority of the Censors, was one cause of the secession to Tibur. See Livy ix. 30.—*Graiae artis*, i. e. that of αὐλῆται, though the Italian *tibia* probably had an independent origin.

663. *Adde quod*, &c.] A second cause of offence. They were piqued at their numbers being limited by authority. The aedile is thought to have been Appius Claudius, A. U. C. 440, who, however, as Gierig suggests, probably only enforced the law of the XII Tables.

665. *mutant*] Virg. Georg. ii. 511: 'Exilioque domos et dulcia limina mutant.' Another phrase was 'solum vertere.'

666. *Exilium*, &c.] 'Time was, when removal to the neighbouring and delightful town of *Tivoli* was all

Quaeritur in scena cava tibia, quaeritur aris,
Ducit supremos naenia nulla toros.
Servierat quidam, quantolibet ordine dignus,
Tibure, sed longo tempore liber erat.
Rure dapes parat ille suo turbamque canoram
Convocat; ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant,
Cum praecomposito nuntius ore venit,
Atque ita, Quid cessas convivia solvere? dixit,
Auctor vindictae jam venit, ecce, tuae!
Nec mora; convivae valido titubantia vino
Membra movent, dubii stantque labantque pedes.
At dominus, Discedite, ait, plaustroque morantes
Sustulit; in plaustro sirpea lata fuit.
Alliciunt somnos tempus motusque merumque,
Potaque se Tibur turba redire putat.
Jamque per Esquilias Romanam intraverat urbem;
Et mane in medio plaustra fuere foro.
Plautius, ut posset specie numeroque senatum
Fallere, personis imperat ora tegi.

that exile implied.' The poet might be thought to have had in view his own banishment among the Getae. See however on i. 3.

668. *Quaeritur*] 'is missed,' *desideratur*. Georg. iii. 532: 'quaesitas ad sacra boves Junonis,' i. e. deficientes, non suppetentes.—*scena* and *aris* correspond to *ludis* and *funis*, supra 659. Both Livy and Plutarch mention the religious scruple that was felt in the absence of *tibicines* from sacrifices, and state that this was the object of their recal; upon the failure of which recourse was had to stratagem.—*toros*, the biers; more properly *lectos*.

669. *Servierat*, &c.] 'There was a man at Tibur who had been a slave, but long ago manumitted, and at that time of a character and reputation which would have befitted any rank.' Plutarch calls him ἀπελεύθερος, *libertinus*.

676. *vindictae*] i. e. libertatis. Persius v. 88: 'vindicta postquam meus a praetore recessi.' The wand by which the slave was struck at the ceremony of manumission, and the probable origin of a similar form in conferring knighthood.

679. *dominus*] This might seem to mean the *patronus*, or 'auctor vindictae;' but Plutarch's narrative makes it probable that the master of the feast is intended.—*sirpea*. Varro, L. L. v. § 139: '*sirpea*, quod virgis sirpatur, id est colligando implicatur, in qua stercus aliudve quid vehitur.' The word is from *scirpus*, a sort of rush, and appears to mean a kind of hamper, perhaps with a cover to it.

685. *Plautius*] This is a conjectural reading, the MSS. giving *callidus*, except three or four of inferior note, which have *Claudius*. The colleague of Appius Claudius is supposed to be meant. Cf. ver. 690. Claudius himself, the author of their banishment, or rather, the cause of their secession, would be less likely to bring about their return than the other.

Admiscetque alios et, ut hunc tibicina coetum
Augeat, in longis vestibus ire jubet.
Sic reduces bene posse tegi, ne forte notentur
Contra collegae jussa redisse sui.
Res placuit; cultuque novo licet Idibus uti,
Et canere ad veteres verba jocosa modos.
Haec ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa,
Estque sub inventis haec quoque turba meis.
Prima terebrato per rara foramina buxo
Ut daret effeci tibia longa sonos.
Vox placuit; faciem liquidis referentibus undis
Vidi virgineas intumuisse genas.
Ars mihi non tanti est; valeas, mea tibia! dixi.
Excipit abjectam cespite ripa suo.
Inventam satyrus primum miratur; et usum
Nescit et inflatam sentit habere sonum;
Et modo dimittit digitis, modo concipit auras.
Jamque inter nymphas arte superbus erat:
Provocat et Phoebum; Phoebo superante pependit;
Caesa recesserunt a cute membra sua.

687. *tibicina*] For *tibicinae*. Plutarch, l. l.: *καὶ γύναια παρῆν ἅμα τῷ πότῳ*. As most of the party, in their Tivoli revel, had been so dressed, the admixture of a few female flute players, to whom the dress was natural and appropriate, would serve to divert attention from the masquerade.

690. *Contra jussa*] From this it appears, as Keightley observes, that the secession was not wholly a voluntary one, as Livy and Plutarch represent it.

691. *licet*] concessum est. *ἐνομίσθη*, Plutarch; 'datum,' Livy, ut sup.

696. *turba*] i.e. 'tibicinum.' The answer is this: 'Because a similar festival is held in March, in which the arts of which I am the patroness are represented, and among these arts is that of the tibicen, which is equally deserving of celebration.'—*sub inventis*, 'subject to, under the influence of, my contrivances.'

697. *Prima*, &c.] The order is, 'prima effeci, terebrato buxo, ut tibia daret sonos per foramina.'—*rara*, 'placed at intervals apart.'

700. *Vidi*, &c.] Propert. iii. 22. 17:—

'Quae non jure vado Maeandri jacta natasti,
Turpia cum faceret Palladis ora tumor.'

Ars Amat. iii. 505:—

'I procul hinc, dixit, non es mihi, tibia, tanti,
Cum vidit vultus Pallas in amne suos.'

See also Met. vi. 382.

703. *satyrus*] Marsyas.

705. *dimittit auras*] 'lets out the

Sum tamen inventrix auctorque ego carminis hujus.
Hoc est, cur nostros ars colat ista dies.
XVII. KAL. JUL. 15TH.
Tertia lux veniet, qua tu, Dodoni Thyene,
Stabis Agenorei fronte videnda bovis.
Haec est illa dies, qua tu purgamina Vestae,
Tibri, per Etruscas in mare mittis aquas.
XVI. KAL. 16TH.
Si qua fides ventis, Zephyro date carbasa, nautae:
Cras veniet vestris ille secundus aquis.
XV. KAL. 17TH.
At pater Heliadum radios ubi tinxerit undis
Et cinget geminos stella serena polos,
Tollet humo validos proles Hyriea lacertos.
Continua Delphin nocte videndus erit.
Scilicet hic olim Volscos Aequosque fugatos
Viderat in campis, Algida terra, tuis.

wind,' by unclosing the stops.—*concipit*, 'takes in breath,' to be sent out through the pipe: 'auras accipiunt redduntque,' Aen. viii. 450.

707. *Phoebum*] Apollodor. i. 4. 2: ἀπέκτεινε δὲ Ἀπόλλων καὶ τὸν Ὀλύμπου παῖδα Μαρσύαν. Οὗτος γὰρ εὑρὼν αὐλοὺς, οὓς ἔῤῥιψεν Ἀθηνᾶ διὰ τὸ τὴν ὄψιν αὐτῆς ποιεῖν ἄμορφον, ἦλθεν εἰς ἔριν περὶ μουσικῆς Ἀπόλλωνι.——τοῦ δὲ ἀδυνατοῦντος, εὑρεθεὶς κρείσσων ὁ Ἀπόλλων, κρεμάσας τὸν Μαρσύαν ἔκ τινος ὑπερτενοῦς πίτυος, ἐκταμὼν τὸ δέρμα, οὕτως διέφθειρεν.—*sua cute*. The pronoun refers to *membra*, not to Marsyas. Properly speaking, the skin was taken from the limbs, not conversely. But this idiom is not very uncommon.

709. *tamen*] Though she rejected the use of it, she was nevertheless the inventor of the pipe, sup. 697.

711. *Thyene*] One of the Hyads, who, according to some accounts (Apollodor. iii. 4. 3), were the nurses of Bacchus. Why they are called *Dodonides* is not clear; perhaps simply as Dryads, though Ovid (v. 171) makes them ocean nymphs.—*bovis*, i. e. taurus, who carried Europa, and in whose forehead the Hyades appear; v. 165:—

'Ora micant tauri septem radiantia flammis,
Navita quas Hyadas Graius ab imbre vocat.'

713. *purgamina Vestae*] Supra 227.

717. *pater Heliadum*] i. e. Sol. The sense, as Keightley observes, is a little obscure. 'When the sun has set in the west, and the mild star (Hesperus or Lucifer, sup. 211) shall be going its course round the heavens, Orion will be seen to rise.' This rising was in the morning, which the poet expresses by saying it is when the sun is under the earth, i. e. before it reappears or emerges from the east. After this verse the MSS. and edd. insert the distich which has already occurred iii. 401, 402.

719. *proles Hyriea*] See v. 499.—*continua nocte*, proxima, the next after *cras*, ver. 716, and therefore the 17th of June.

721. *hic*] Delphin, for *hic dies*, sc. post ortum Delphini. 'A.U. 324.

Unde suburbano clarus, Tuberte, triumpho
Vectus es in niveis, Postume, victor equis.
XIII. KAL. 19TH.
Jam sex et totidem luces de mense supersunt:
Huic unum numero tu tamen adde diem;
Sol abit e Geminis, et Cancri signa rubescunt:
Coepit Aventina Pallas in arce coli.
XII. KAL. 20TH.
Jam tua, Laomedon, oritur nurus, ortaque noctem
Pellit, et e pratis uda pruina fugit.
Reddita, quisquis is est, Summano templa feruntur,
Tunc, cum Romanis, Pyrrhe, timendus eras.

Hanc quoque cum patriis Galatea receperit undis,
Plenaque securae terra quietis erit,
Surgit humo juvenis, telis afflatus avitis;
Et gemino nexas porrigit angue manus.

Volsci et Aequi fugati, quod bellum Liv. iv. 26—29 descripsit. Horum populorum validi exercitus in Aegidum, montem Latii, adeoque suburbanum, convenerant. Vicit eos A. Posthumius Tubertus Dictator, vir severissimi imperii, atque de iis triumphavit.' *Gierig.* *Algidus* was a mountain in Latium, sacred to Diana. Hor. Carm. Saec. 69, 'Quaeque Aventinum tenet Algidumque — Diana.' *Algidum*, here alluded to, was a town of the Aequi on the same range.

725, 726. *sex, totidem, et unum*] 6 + 6 + 1 = 13 Kal., including the Kalends or 1st of July. On this day the sun enters Cancer.—*rubescunt* is an instance of that play on the names of the zodiacal signs which is pointed out on iv. 386. We have 'rubentes cancros,' Georg. iv. 47.

729. *tua nurus*] Aurora, wife of Tithonus, the son of Laomedon.

731. *Summano*] Though Varro, L. L. v. § 74, says that this deity was one of those to whom Titus Tatius dedicated altars, and adduces the authority of the Annals for the assertion, Summanus is generally considered an Etruscan divinity. 'He was the god of nightly thunders. The usual etymology is *summus manium;* but there is little reason for supposing that it is an ordinary Latin word. As Arnobius considers him identical with Pluto, it seems reasonable to conclude that he was simply the Jupiter Infernus; and as the *Dispater* of the Tuscans was called *Mantus*, and his wife *Mania*, we may conjecture that *Sub-manus* was perhaps in Tuscan *Suv-manus* or *Jupiter-bonus*, which is the common euphemism in speaking of the infernal deities. The connexion between the nightly thunders, which the ancients so greatly feared, and the χθόνιαι βρονταί, is obvious.' *Varronianus*, p. 144. Perhaps the same kind of religious reserve is implied by Ovid's *quisquis is est.* Compare Ζεὺς ὅστις ποτ' ἐστίν, Aesch. Ag. 105. The rumblings which precede or attend earthquakes have ever been, and are, the subjects of excessive alarm. Merkel's conjecture, p. ccviii, that the name is connected with *mane*, 'the god of morning,' for 'the nightly god,' proceeds on the same supposi-

Notus amor Phaedrae, nota est injuria Thesei:
Devovit natum credulus ille suum.
[Non impune pius juvenis Troezena petebat:
Dividit obstantes pectore taurus aquas.]
Solliciti terrentur equi, frustraque retenti
Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
Hippolytus lacero corpore raptus erat,
Reddideratque animam, multum indignante Diana.
Nulla, Coronides, causa doloris, ait,
Namque pio juveni vitam sine vulnere reddam;
Et cedent arti tristia fata meae.
Gramina continuo loculis depromit eburnis;
Profuerant Glauci Manibus illa prius:
Tunc, cum observatas augur descendit in herbas,
Usus et auxilio est anguis ab angue dato.

tion. The date given by Ovid for the consecration of the temple, though indefinite, seems the only one recorded. (Merkel, p. cxlii.)

735. *juvenis*] Ophiuchus, 'the snake-holder,' a title of Aesculapius, who was struck by lightning for restoring to life Hippolytus, or, as Propertius relates, ii. 1. 61, Androgeos. See Aesch. Agam. 992. Apollodor. iii. 10. 4. Met. ii. 644. Cic. de Nat. Deor. ii. 42: 'quem claro perhibent Ophiuchum nomine Graii, Hic pressu duplici palmarum continet anguem.'—*telis afflatus avitis*, 'blasted by the bolts of his grandfather Jove.'

738. *Devovit*] See Eur. Hippol. 887.

739, 740.] This distich is omitted by Merkel, being found only in five inferior MSS. It was perhaps added to supply an evident omission in the narrative. The repetition of *pio juveni* in ver. 747 is scarcely Ovidian. —*pius*, εὐσεβὴς, 'observant of his oath.' Eur. Hipp. 1308, *οὐδ' ἂν πρὸς σέθεν κακούμενος Ὅρκων ἀφείλε πίστιν, εὐσεβὴς γεγώς*. He was *non impune pius*, because the keeping of his oath involved his death through his father's curse.

741. *terrentur equi*] See v. 310.

743. *loris morantibus*] Eur. Hipp. 1236, *αὐτὸς δ' ὁ πλήμων ἡνίαισιν ἐμπλακεὶς δεσμὸν δυσεξήνυστον ἕλκεται δεθείς*.

746. *Coronides*] Son of Apollo and the nymph Coronis, or, as Apollodorus says, l. l., Arsinoe, adding, however, *τινὲς δὲ Ἀσκληπιὸν οὐκ ἐξ Ἀρσινόης τῆς Λευκίππου λέγουσιν, ἀλλ' ἐκ Κορωνίδος τῆς Φλεγύου ἐν Θεσσαλίᾳ*. See sup. i 291.

750. *Glauci Manibus*] 'The dead Glaucus,' who was restored to life by the seer Polyidus, by using a certain herb which he had observed a snake apply to the body of another. The legend is given by Apollodorus, iii. 3. 1, 2.

751. 752.] In the MSS. (with one exception, and that of no note) the vulgate reading is found, *augur descendit*. Merkel gives *anguis descendit*, and *ad umbras* from inferior copies, which he explains (p. xciv) *cadaver*. In the pentameter he edits *augur ab angue dato*, likewise from a single MS. We have restored the old reading, which appears to be unobjectionable. *Observatas*, in fact, will best apply to the seer Polyidus

Pectora ter tetigit, ter verba salubria dixit:
Depositum terra sustulit ille caput.
Lucus eum nemorisque sui Dictynna recessu
Celat: Aricino Virbius ille lacu.
At Clymenus Clothoque dolent, haec, fila reneri,
Hic, fieri regni jura minora sui.
Juppiter exemplum veritus direxit in illum
Fulmina, qui nimiae moverat artis opem.
Phoebe, querebaris. Deus est, placare parenti;
Propter te, fieri quod vetat, ipse facit.

IX. KAL. 23RD.

Non ego te, quamvis properabis vincere, Caesar,
Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Trasimenaque litora testes,
Per volucres aequos multa monere deos.

who had *watched* the action of the snake.—*descendit* perhaps implies that he had seen the snakes from an elevated position, and then had gone down to look for the herbs.

755. *nemoris*] sc. Aricia, where Diana was worshipped. See iii. 263, seqq. The *lacus* here mentioned in connexion with it is the crater-lake, or tarn, *Lago di Nemi*, anciently *Nemorensis*, from its contiguity to the grove.—*Dictynna*, the Cretan name of Artemis or Diana. Virg. Aen. vii. 764:

'At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphae Egeriae nemorique relegat,
Solus ubi in sylvis Italis ignobilis aevum
Transigeret, versoque ubi nomine Virbius esset.'

757. *Clymenus*] This appears to be the title of Pluto, borrowed from the Argive town of Hermione. Pausan. ii. 35. 5: Κλύμενον δὲ οὐκ ἄνδρα Ἀργεῖον ἐλθεῖν ἔγωγε ἐς Ἑρμιόνα ἡγοῦμαι, τοῦ θεοῦ δ' ἐστὶν ἐπίκλησις, ὅν τινα ἔχει λόγος βασιλέα ὑπὸ γῆν εἶναι. See Merkel, p. ccxii, who refers to Pausan. 2. 35. 10, ὄπισθεν δὲ τοῦ ναοῦ τῆς Χθονίας χωρία ἐστὶν ἃ καλοῦσιν Ἑρμιονεῖς τὸ μὲν Κλυμένου τὸ δὲ Πλούτωνος. He thinks that the Greek worship of Diana as Dictynna, and of her hero Hippolytus, was brought into Italy by the Troezenians, who founded Sybaris and Paestum: 'Virbius habitus est pro Hippolyto non quia ulla in re, nisi forte de nomine in Osca lingua suspicari lubeat, similis illi fuerit, sed quia similis est conjunctio in graecis urbibus Dianae et herois.' The name *Virbius*, which some have absurdly explained *vir bis*, if not shortened from Hippolytus, which Merkel thinks possible, comparing *Vibo* from *Hipponium*, must be referred to some Italian dialect.

761. *querebaris*] Eur. Alcest. 3. Apollodor. iii. 10. 4: διὰ τοῦτο ὀργισθεὶς Ἀπόλλων κτείνει Κύκλωπας.—*Deus est*, i. e. Aesculapius. 'For your sake Jove has made an exception to his own rule,' viz. by making Aesculapius immortal, after having killed him. In his original and Homeric character, Aesculapius appears only as a mortal and a skilful physician.

765. *Flaminius*] See Livy xxii. 1—3. The Romans, under the consul Caius Flaminius, were defeated at the Trasimene lake (*Lago di Perugia*) B.C. 217, by Hannibal. It

Tempora si veteris quaeris temeraria damni,
Quartus ab extremo mense bis ille dies.
VIII. KAL. 24TH.
Postera lux melior. Superat Masinissa Syphacem;
Et cecidit telis Hasdrubal ipse suis.
Tempora labuntur, tacitisque senescimus annis,
Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunae Fortis honores!
Post septem luces Junius actus erit.
Ite, deam laeti Fortem celebrate, Quirites:
In Tiberis ripa munera regis habet.
Pars pede, pars etiam celeri decurrite cymba;
Nec pudeat potos inde redire domum.
Ferte coronatae juvenum convivia lintres,
Multaque per medias vina bibantur aquas.
Plebs colit hanc, quia, qui posuit, de plebe fuisse
Fertur, et ex humili sceptra tulisse loco.

was said that he had marched in disregard of the auspices. See Cic. Senect. iv. 12, and de Div. I. xxxv. 77: 'Quo tempore, quum signifer primi hastati signum non posset movere loco, nec quidquam proficeretur, plures quum accederent, Flaminius, re nuntiata, more suo neglexit. Itaque tribus horis concisus exercitus, atque ipse interfectus est.'—*per volucres*. He had just before ridiculed the warnings of the *pullarius*.

770. *suis*] 'id. quod *ejus*, Masinissae.' *Keightley*. The addition of *ipse*, if not the laws of the language, should have shown that this is erroneous. *Suis* is reflexive. Hasdrubal the son of Gisco is here meant, for he and Syphax were defeated by the combined forces of Masinissa and Scipio, B.C. 204. — *sua tela* are therefore his country's arms turned against himself. Gierig is wrong in supposing the brother of Hannibal is meant, who fell in 207, at the battle of the Metaurus.

773. *Fortunae Fortis*] Fors Fortuna is to be distinguished from the Fortuna of v. 569 supra. The epithet involves a repetition of the name, like *Anna Perenna*, and is probably for *Vorti*; compare *Vertumnus*, and see on Propert. v. (iv.) 2. 1. Hence in the ablative *forte* is 'by chance,' *casu*. Keightley, after Lobeck, takes *fors* as a contraction of *fortis*, and explains it *bona*. Plutarch and Dionysius, who render it *ἀνδρεία* or *ἰσχυρὰ Τύχη*, evidently supposed it was the adjective *fortis*, 'strong.' The temple was on the other side of the Tiber, and like that of the other Fortuna, was dedicated by Servius Tullius, as both Ovid and Varro attest, L. L. vi. § 17: '*dies Fortis Fortunae* appellatus ab Servio Tullio Rege, quod is fanum Fortis Fortunae secundum Tiberim extra urbem Romam dedicavit Junio mense.' To its position across the river, the words 'celeri decurrite cymba' clearly refer; and it may be added, 'decurrite' implies that it was *down* the Tiber.—*pars pede*, &c. means that some cross the bridges and run along the opposite bank. From what follows it is clear that the festivities on this day were chiefly aquatic.

781. *de plebe*] Gierig thinks this passage inconsistent with the origin

Convenit et servis, serva quia Tullius ortus
Constituit dubiae templa propinqua deae.

VI. KAL. 26TH.

Ecce suburbana rediens male sobrius aede
Ad stellas aliquis talia verba jacit:
Zona latet tua nunc, et cras fortasse latebit.
Dehinc erit, Orion, aspicienda mihi.
At si non esset potus, dixisset eadem
Venturum tempus solstitiale die.

V. KAL. 27TH.

Lucifero subeunte Lares delubra tulerunt,
Hic, ubi fit docta multa corona manu.
Tempus idem Stator aedis habet, quam Romulus olim
Ante Palatini condidit ora jugi.

IV. KAL. 28TH.

Tot restant de mense dies, quot nomina Parcis,
Cum data sunt trabeae templa, Quirine, tuae.

ascribed to Servius, *supra* 633. But his mother Ocresia was at least *captiva*, and therefore *serva*, v. 627. The story of Fortune having favoured him, v. 573, is also in conformity with his supposed humble birth, which, however, Livy denies, i. 39. But see *Varronianus*, p. 22.

784. *dubiae deae*] 'The capricious goddess' who can change slaves into kings, and who 'hinc apicem rapax sustulit, hic posuisse gaudet,' Hor. Od. i. 34. 14: 'praesens imo tollere de gradu mortale corpus,' *ib.* 35. 2.—*propinqua*. urbi proxima.

787. *Zona*] The belt of Orion, who is called 'ensifer,' iv. 388. Keightley says the evening rising is here meant, whereas he rises in the morning. The poet however does not specify the time, but only the day of the month.

791. *Lares*] The Lares Praestites (v. 129), besides the altar there mentioned, had a chapel on the Via Sacra built by Augustus. To this Tacitus is thought to allude in his important account of the ancient pomaerium, Ann. xii. 23: 'ad aram Consi, mox curias veteres, tum ad *sacellum Larum*,' which Ritter understands of the 'gemini Lares qui compita servant,' ii. 616, the same in fact, as the *Praestites*. The site of the chapel is inferred from the mention of the garland-sellers, who are supposed to have resided in the fruit market at the top of the Via Sacra. Suet. Oct. § 31: 'Compitales Lares ornare bis in anno instituit, vernis floribus et aestivis.' See Merkel, p. cxxiii, who adds: 'Carmen Ovidianum hac parte imperfectum puto, cum tam insigne tamque tractabile principis factum tam exiliter annotetur.'

793. *Tempus idem aedis*] A temple of Jupiter Stator was dedicated on the same day as the preceding It had been vowed by Romulus in his war with the Sabines, Livy i 12. The site was near the Porta Mugionis, on the Via Sacra, where the ascent of the Palatine commenced. Trist. iii. 1. 31:—

'Inde petens dextram, Porta est, ait, ista Palati:
Hic stator, hoc primum condita Roma loco est.

—*ora jugi*, i. e. frontem.

PR. KAL. 30TH.

Tempus Iuleis cras est natale Kalendis:
Pierides, coeptis addite summa meis.
Dicite, Pierides, quis vos adjunxerit isti,
Cui dedit invitas victa noverca manus. 800
Sic ego. Sic Clio, Clari monumenta Philippi
Aspicis, unde trahit Marcia casta genus;

796. *trabeae tuae*] See i. 37. Of two, if not three temples to Quirinus, one of which is mentioned in ii. 511, that here alluded to, as Merkel thinks, p. cxliv, is the one which was dedicated by L. Papirius Cursor in 461 (Livy x. 46), destroyed by fire in 705, and restored in 709. The site is not recorded.

797. *Iuleis*] We may infer from this word that Ovid derived the name of the following month, more commonly called *quintilis*, from *Iulus*, if he ever finished the poem. The meaning is, 'to-morrow is the first of July,' for 'this is the last day of June.'—*summa* means perhaps nothing more than that another month is concluded. But it is open to another interpretation, 'bring now to a close a work I had vainly hoped to complete.'

800. *dedit manus*] See iii. 688. —*noverca*, Juno, who was reluctantly compelled to admit Hercules to divine honours. The temple here mentioned was called 'Hercules Musarum,' dedicated A. U. 575 by Fulvius Nobilio the Censor, and restored by Marcius Philippus, the step-father of Augustus. Suet. Oct. § 29: 'Multaque a multis exstructa sunt: sicut a Marcio Philippo aedes Herculis Musarum,' &c. Pliny, 35, 36. 4, relates that Fulvius Nobilior brought statues of the Muses from Ambracia, and placed them in the temple of Hercules, whence the origin of the name; for there appears to be nothing in common in the cultus of these divinities. Suetonius does not expressly say that the temple was *restored* by Marcius Philippus: he says *exstructa*, and Merkel, p. cxlv, is of opinion that the historian is in error, for the 'porticus Philippi,' mentioned by Martial, v. 49. 13, was probably built as an addition to the temple, not by Philippus, but by either Octavian or Octavia in honour of that person, together with the Porticus Octaviae, commenced in 721.

802. *Marcia casta*] This was the wife of Fabius Maximus. Tac. Ann. i. 5: 'Quippe rumor incesserat. paucos ante menses Augustum, electis consciis et comite uno Fabio Maximo, Planasiam vectum ad visendum Agrippam; multas illic utrimque lacrymas et signa caritatis, spemque ex eo fore ut juvenis penatibus avi redderetur. Quod Maximum uxori Marciae aperuisse, illam Liviae. Gnarum id Caesari; neque multo post extincto Maximo, dubium an quaesita morte, auditos in funere ejus Marciae gemitus semet incusantis, quod causa exitii marito fuisset.' This was in 767, and Merkel remarks, p. cclxix, that the praises of Marcia which follow are scarcely applicable to a widow. Hence he infers that the present book was not revised by the author, as was the first book in 770. The poet's own wife was called Marcia, and was of the same family. To her the Epistle ex Pont. iii. 1, is addressed, and she is mentioned by name in ver. 78. See also ex Pont. i. 2. 138—140, where he speaks of himself as related by marriage to Fabius Maximus. She was his third wife, Trist. iv. 10. 73, and as he speaks of her with great affection, it is clear he indirectly commemorates her in this passage.

Marcia, sacrifico deductum nomen ab Anco,
  In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa;
  Et genus, et facies ingeniumque simul.
Nec, quod laudamus formam, tam turpe putaris;
  Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Caesaris illi.
  O decus, o sacra femina digna domo!
Sic cecinit Clio: doctae assensere sorores.
  Annuit Alcides, increpuitque lyra.

803. *sacrifico Anco*] The word is a kind of play on 'rex Sacrificus' (ii. 21), which is here for 'auctori sacrorum,' because Ancus Marcius religiously observed the institutions of Numa, Livy i. 32. On the ablative *nobilitate* see iv. 306, where *impar* in like manner stands for *minor*, as *par* is for *non minor*.

805, 806.] This distich merely repeats the sentiment of the preceding verse, and is one of the proofs of hurried composition which may be detected in this part of the work.

809. *matertera Caesaris*] The aunt of Augustus was married to the Marcius Philippus mentioned above. Suetonius, Oct. § 8, calls 'Marcius Philippus consularis' the *vitricus* (step-father) of Augustus. Hence Keightley infers that there were two of this name. This does not seem likely: nor is it more probable that the word *vitricus* bore a somewhat extended sense. It may however be remarked that Nicolas of Damascus, in his life of Caesar, gives the name Φίλιππος Λεύκιος (Lucius Philippus), and says that the young Octavian was brought up by him and his own mother Antia ὡς παρὰ πατρί.

812. *lyra*] Thus (not *lyram*) all the good copies. The meaning is, he struck some notes on his lyre expressive of assent. The statue of Hercules with a lyre seems to have stood in the same temple with the Muses. It is very remarkable that in three or four of the inferior MSS. four verses, apparently genuine, of the commencement of Lib. vii. are preserved. But Merkel quotes a note of J. F. Gronovius, 'Noribergae vidi antiquam editionem cui ascriptum erat: Reliqui sex libri servantur apud presbyterum in pago prope Ulmam,' adding the two first verses, which however are different from those given in the above MSS., and yet have an equal claim to be genuine. Is it then possible that the remainder of the poem till lately existed? That the twelve books were actually written seems all but certain from Trist. ii. 549:—

'Sex ego Fastorum scripsi totidemque libellos,
  Cumque suo finem mense volumen habet;'

where 'sex totidemque' may be compared with vi. 725. Merkel seems justified in supporting this interpretation (p. cclvi) against others who have contended that only six books were written. See on i. 3.

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THE END.

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